NUMBER 5.

REPORT

OF

Proceedings of the Convention

OF

CHURCHES OF CHRIST,

AT THE

ANNIVERSARIES

OF THE

American Christian Bible, Missionary, and Publication Societies,

Held in Cincinnati, October 17th, 18th, 19th, and 20th, 1854.

Prepared for Publication by the Secretaries.

CINCINNATI:
AMERICAN CHRISTIAN PUBLICATION SOCIETY.
T. Wrightson & Co, Printers.
1854.

CONSTITUTION

OF THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

PREAMBLE.

WHEREAS, The Sacred Scriptures, the Hebrew of the Old Testament, and the Greek of the New, are the only authorative divine standard, containing the only revelations of God to the human race, extant; and whereas, it is the duty of Christians, who are called "the light of the world," to acquaint the human family with those revelations, by faithfully and thoroughly translating and circulating them:

We, therefore, to form an agency of the churches for Bible distribution, resolve to unite our labors under the following

CONSTITUTION.

ARTICLE I.—The name of this association shall be the AMERICAN CHRISTIAN BIBLE SOCIETY.

ART. II.—It shall be the object of this Society, to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations.

ART. III.—Any church, Bible co-operation, or other Christian organization, placing its surplus funds in the treasury of this Society, shall have the right to appoint one member, for each annual contribution, and for every fifty dollars contributed by it, it shall be entitled to another member, and all persons heretofore constituted life-members, or life-directors, shall continue in the enjoyment of their rights.

ART. IV.—Each contributor of twenty-five dollars shall be a life-member, and each contributor of one hundred dollars shall be a life-director.

ART. V.—All the officers of the Society shall be *ex-officio* members of the Society, during their continuance in office.

ART. VI.—A Board, consisting of a President, nine Vice-Presidents, Corresponding and Recording Secretaries, and Treasurer, together with twenty-five Managers, shall be appointed annually, to conduct the business of the Society. The President, two Vice-Presidents, Secre-

taries, Treasurer, and sixteen of the Managers, shall reside in Cincinnati, or its vicinity. The members of the Board shall continue in office until suspended by a new election, and shall have power to fill such vacancy as may occur in their number.

ART. VII.—The Board of Managers, and their officers, shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to; seven of whom shall be a quorum.

ART. VIII.—The Board of Managers shall have power to appoint such persons as may have rendered essential services to the Society, members for life or life-directors.

ART. IX.—At the meetings of the Society and of the Board of Managers, the President, or in his absence, the Vice President first upon the list, then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. X.—The annual meetings of the Society shall be held in Cincinnati, on the Tuesday after the third Lord's day in October, in each year, or at any other time at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year.

ART. XI.—The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three day's notice of such meeting to be given.

ART. XII.—The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

ART. XIII.—No alteration shall be made in this Constitution, except by a vote of two-thirds of the members of the Society present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Board of Managers.

DELEGATES, ETC.

In attendance upon the Anniversary of the various national Societies connected with the Churches of the Diciples of Christ! were the following, who were life directors, life members, or delegates from Churches to one or all the Societies.

PENNSYLVAVIA.

JAMES CHALLEN,	*Philadelphia.*

VIRGINIA.

W. K. PENDLETON,	*Bethany.*

KENTUCKY.

GEORGE R. HAND,	*Georgetown.*
WALTER SCOTT,	*Covington.*
JOHN ROGERS,	*Carlisle.*
JOHN I. ROGERS,	*Elizaville.*
S. W. IRWIN,	*Bourbon.*
SAMUEL ROGERS,	*Cinthiana.*
J. W. FRANKLIN,	*Germantown.*
ELIAS DARNELL,	*North Middletown.*
JESSE LINDSAY,	*Ghent.*
B. F. WHITE,	*Covington.*
H. HATHAWAY,	*Covington.*
JAMES HARLAM,	*Danville*
JOHN TAFFE,	*Perryville.*
WM. J. MASON,	*Clear Creek.*
PARK WALTON,	*Point Pleasant*
WM. ELLIS,	" "
Dr. D. H. MARTIN,	*Paris.*
R. J. LATIMER,	*Carrolton.*
W. B. MOAKLAR,	*Covington.*
W. WELLS,	"

INDIANA.

W. C. BRAMWELL,	*Madison.*
JOHN B. NEW,	*Indianapolis.*
L. H. JAMESON,	"
D. R. VANBUSKIRK,	*Fairview.*
HENRY CRESS,	*Portland Mills.*
J. M. HARRIS,	*Hebron.*
ELIJAH GOODWIN,	*Bloomington.*
DANIEL FRANKLIN,	*Rushville.*
WESLEY JAMESON,	"
P. W. SKINNER.	
Dr. J. C. BECK.	
J. H. LOCKWOOD.	*Madison.*

ILLINOIS.

S. R. HAY,	*12th District;*
GEORGE McMANUS,	*Leepertown.*
J. L. ETHRIGE,	*Sullivan.*

OHIO.

D. S. BURNET,	*Cincinnati.*
ISAAC STRICKLE,	*Wilmington.*
B. FRANKLIN,	*Cincinnati;*
A. E. STRICKLE,	*Wilmington.*
L. CRANE.	*Cincinnati.*
EZEK. LOCKWOOD,	*Bethel.*
S. A. BROMWELL,	*Cincinnati.*
JOHN PIERCE,	*Bethel.*
JACOB BURNET,	*Oincinnati.*
T. J. MELISH,	"
ISAAC ERRETT.	*Warren.*
JOHN D. STILWELL,	*Cincinnati.*
W. S. GRAY,	*Akron.*
J. A. DEARBORN,	*Cincinnati.*
B. K. SMITH,	*Harrison.*
GEO. TAIT,	*Cincinnati.*
S. E. PEARRE,	*Dayton.*
W. P. STRATTON,	*Cincinnati.*
THOS. MEREDITH,	*Dayton.*
HENRY PIERCE,	*Cincinnati.*
W. A. FROWBRIDGE,	*Carthage.*
JAS. LESLIE,	*Cincinnati*
JOHN SHEEHAN,	*Carthage.*
C. W. FRANKLIN,	*Cincinnati.*
B. F. PUCKET,	*Lynchburg.*
G. S. JENKINS,	*Cincinnati.*
ABNER DUNLAP,	*Eaton.*
ENOS ADAMSON,	"
JAMES McCASH,	*Mount Healthy.*
A. D. FILLMORE,	*Fulton.*
J. S. WEST,	*Liberty.*
J. T. SNODGRASS,	*Mount Healthy.*
B. S. LAWSON,	*Cincinnati.*
T. J. MONTAGUE,	"
C. H. GOULD.	"
R. M. BISHOP,	"
H. HAMILTON,	"
S. S. CLARK,	"
JAS. HOPPLE,	"
T. J. MURDOCK,	*California.*

LOUISIANA.

JOHN MEAD,	*New Orleans.*

PROCEEDINGS OF THE ANNIVERSARY

OF THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

The ninth annual meeting of the American Christian Bible Society convened in Christian Chapel, on Friday, Oct. 17th, at 10 o'clock, A. M. The President took the chair, and opened the meeting with devotional exercises.

The President asked and obtained leave to postpone his annual address until the evening.

The reports of the Recording Secretary and Treasurer were called for; but owing to want of time for preparation, they were incomplete; and they were allowed to be postponed till the afternoon session.

The life directors, life members and delegates in attendance, were then enrolled; a list of which will be found on page 5.

On motion, a committee of three were appointed to prepare business for evening sessions, and Walter Scott, R. M. Bishop, and Jno A .Dearborn were nominated.

A committee was then appointed to nominate officers for the ensuing year; and Jas. Challen, C. H. Gould, and G. R. Hand were made the committee.

On motion of W. K Pendleton, Elder James Challen was invited to give a statement of the recent Anniversary of the Ameriban Bible Union, which he did in a very animated and interesting address.

A motion was made by W. K. Pendleton, that a committae of five be appointed to prepare a report on the relations of this society to the Bible Union; but on suggestion of Jno. A. Dearborn, the resolution was postponed till the Business Committee should report.

The Committee on Order of Business then reported, as follows:

The Committee appointed to report the Order of Business for the

consideration of the meeting, would respectfully report the following order, viz :

1.—Reports.

2.—Our relations to the Bible Union.

3.—Resolutions.

4.—Miscellaneous Business.

WALTER SCOTT.
R. M. BISHOP.
J. A. DEARBORN } *Committee.*

The report was accepted and adopted, after which the question on the resolution of W. K. Pendleton was put, and carried ; and on motion, D. S. Burnet, W. K. Pendleton, Jas. Challen, B. Franklin, and B. K. Smith were appointed the committee.

The meeting then adjourned until 2 o'clock. P. M.

SECOND SESSION.

The society met pursuant to adjournment at 2 o'clock, P. M. Elder Walter Scott opened the meeting with devotional exercises ; after which the minutes of the last meeting were read and approved.

The report of the Recording Secretary and Treasurer were then presented, and accepted, and on motion referred to an auditing committee of three, consisting of W. C, Bramwell, R. M. Bishop, and John Mead.

REPORT OF RECORDING SECRETARY.

RECEIPTS SINCE LAST REPORT.

FROM LIFE MEMBERSHIP.

1853			
Oct. 17	John I. Rogers	$10 00	
	Caroline Strickle,	10 00	
	Mary A. Herr,	5 00	
	Dr. J. Ray,	5 00	
1854.			
Oct. 4.	Henry Dow,	20 00	
	John Rogers,	5 00	
	Wm. Hickman,	5 00	
	H. H. White,	5 00	
	Mrs. Arch. Robards,	5 00	
	H. D. Palmer,	5 00	
	W. H. Hopson,	20 00	
Oct. 16.	Joseph Warren,	5 00	$100 00

FROM LIFE MEMBERSHIP TO A. C. B. S. AND AM. BIBLE UNION.

	Balance brought forward		$100 00
	Robt. C. McMillan,	$6 00	
Oct. 14.	D. Talbot,	6 00	
	A. E. Hibler,	10 00	
	Elias Darnell,	6 00	
	M. W. Conway,	25 00	
	Lewis Bryan, (in full,)	30 00	
	Allen Parker,	5 00	
	F. Ethrige,	5 00	
	Wm. T. Major,	5 00	
			98 00
	Mrs. W. T. Major,	5 00	
	Alex. McCollum,	3 00	
	Peter B. Garrett,	5 00	
	Milton Booth,	5 00	
	Phil. Coffiman,	7 00	
	John W. Taylor,	10 00	
17	Wm C. Roger,	5 00	
	J. L. Bailey, (in full,)	30 00	
			70 00
	W. E. Christian,	5 00	
	Mrs. E. Price,	5 00	
	Andrew Stell,	5 00	
	Wm. Stell,	5 00	
	Mrs Ann Stone,	5 00	
	B. S. Ashley,	5 00	
	R. C. Ashley,	5 00	
	Dr. Wm. Campbell, (in full,)	30 00	
	J. W. Sullivan,	10 00	
	Name unknown,	5 00	
			80 00
			$248 00

DONATIONS FOR GENERAL PURPOSES.

1853.			
Oct. 17.	J. B. New,	1 00	
	John T. Powell,	1 25	
	Church of California, Ohio,	1 00	
	Church of Mt. Healthy, Ohio,	2 00	
	Dr. McBride,	1 00	
	J. H. Lockwood,	1 00	
	Wm. Irwin, (colp.)	1 00	
	Church of Covington, Ky.,	3 00	
	First Church, Cincinnati,	10 00	
			$21 25
Oct. 22.	Otho Pearce,	2 20	
1854.			
July 5.	C. C. Glass, (colp.)	5 00	
Oct. 14.	Mrs. H. Benson,	1 00	
	Legacy of Dickinson Parrish,	99 50	
	Church of St. John's, N. B.,	7 00	
	Mrs. E. Cummings,	1 00	
	Mrs. Sam'l Stone,	5 00	
			120 70
	J. Pendleton,	2 00	
	Jas. Bryan,	5 00	
	W. S. Bryan,	12 50	19 50
			$161 45

1854.		Balance brought forward,		$161 45
	N. P. Berry,		5 00	
	Illinois State Meeting,		31 75	
	Kentucky State Meeting,		43 25	
	Cor. Sec'y for sundry donors,		55 75	
				135 75
				$297 20

DONATIONS FOR REVISION.

1854.				
July 5	E. Thompson,		$5 00	
	Mrs. Mary Thompson,		1 00	
	N. Price,		5 00	
	Chas. Osborn,		10 00	
	Wm. Thomas,		20 00	
	W. C. Holton,		10 00	
	Mrs. Adeline Andrus,		5 00	
	Monmouth Church, Ill.,		12 00	
	Wm. Shoot		5 00	
				73 00
	Mrs. Henry Bell,		20 00	
	E. Williams,		2 00	
	James H. Bell,		2 00	
	Robert Bell,		3 00	
	D. S. Burnet, from subscriptons obtained by J. N. Payne,		26 00	
	Mrs. W. Jones,		5 00	58 00
				$131 00
	From the Treasurer for interest to Oct. 17, 1853,			60 00
Oct. 14.	From Am. Chris. Pub. Society,		$30 00	
Oct. 17.	" " "		168 22	$198 22

RECAPITULATION.

From Life Membership,		$100 00	
" do do to both Societies,		148 00	
" Donations for general purposes,		296 20	
" do for Revision,		131 00	
" Am. Chris. Pub. Society,		198 22	$974 42
" Treasurer for interest,			60 00
			$1034 42
Balance on hand as per cash report,			1238 54
			$2272 96

EXPENDITURES.

By Agencies,		$211 53	
" Printing,		50 35	
" Sub. to N. Y. Chronicle,		3 00	
" Taxes,		30 75	
" Salary of Colporteurs,		30 00	
" Bible Union,		789 80	
" Purchase of Revised version,		70 00	$1185 43
Balance on hand, Oct. 17, 1854,			1087 53
			$2272 96

TREASURER'S REPORT.

C. H. GOULD, Treasurer, *in account with*

1853 THE AMERICAN CHRISTIAN BIBLE SOCIETY, DR.

Oct. 18	To balance on hand, including interest,	$1298.54
1854		
Oct. 16	To received T. J. Melish,	715.72
" 17	" " do do	258.70
		$2272.96

1853, CR.

Oct. 27	By paid order No.			112	$54.50		
1854							
Feb. 13	"	"	"	113	50.35		
Mch 13	"	"	"	114	303.09		
May 8	"	"	"	115	20.00		
June 12	"	"	"	116	50.00		
" 12	"	"	"	117	30.75		
" "	"	"	"	118	30.00		
Oct. 2	"	"	"	119	409.80		
" 13	"	"	"	120	30.00		
" "	"	"	"	122	117.70		
" 14	"	"	"	123	49.33		
" "	"	"	"	124	80.00		
" "	Balance on hand				1087.53	$2272.06	

Interest for the year ending this date, forty-eight dollars.

C. H. GOULD, TREASURER.

Cincinnati, Oct. 16th, 1854.

An opportunity was then given for delegates to pay over the funds borne by them to this Society, when the following sums were handed in, viz :

FOR BIBLE UNION.

From W. S. Gray, for Sarah Abbey $2,00 ; for F. McCarthy, $1,00 ; for Levi Allen. $10,00 ; for Ruth Abbey, $2,00 ; for P. Rhodes, $1,00 ; for O. Beckworth, $3,00. - - - - - $18,00

From Mrs. Maria Brickle. - - - - - - 1,00

" Mt. Healthy church. - - - - - - 5,08

" John Tait, Sr. (in full of life memb.) - - - 10,00

" Nancy Sommers (for revision.) - - - - 3,00

The Committee on Nominations then presented the following report, which was accepted and adopted.

The Committee on Nominations respectfully report the following as the officers of this society for the ensuing year :

President.—D. S. BURNET.

VICE PRESIDENTS.

B. Franklin, Cincinnati
Walter Scott, Ky.
L. H. Jameson, Ind.
John Young, Ky.
R. R. Richardson, Va.
S. E. Sheppard, N. Y.
H. D. Palmer, Ill.
Francis D. Dungan, Md.
M. H. Slosson, Miss.

Corresponding Secretary. Jacob Burnet.
Recording Secretary. T. J. Melish.
Treasurer. C. H. Gould.

BOARD OF MANAGERS.

S. S. Clark, Cincinnati.
Geo. Tait. "
R. M Bishop, "
W. C. Irwin. "
Jas. Hopple. "
A. M. Leslie. "
J. A. Dearborn. "
B. S. Lawson. "
Jas. Leslie. "
C. W. Franklin. "
J. D. Stilwell. "
T. Crane. "
E. B. Howell. "
Isaac Errett. Ohio,
A. E. Strickle. "
S. W. Reeder. "
W. M. Irvin. "
Sam'l. Church. "
T. J. Murdock. "
Wm. Rowzel, Penn.
James Challen. "
S. S. Church, Mo.
Geo. McMannus, Ill.
L. L. Pinkerton, Ky.
John Rodgers, "
R. L. Coleman, Va.
Jno. O'Kane.

The report was accepted and adopted.

The Committee on the Relation of this Society to the Bible Union offered the following report, viz :

The Committee appointed to report in respect to the relation of this Society to the American Bible Union beg, leave to say that owing to the limited time allowed them to mature the subject involved in this report they are not fully prepared to speak fully on all the premises ; but submit the following resolutions for the consideration of this meeting :

Resolved, That it is desirable and proper that the American Christian Bible Society should more efficiently co-operate with the American Bible Union than heretofore, in not only pleading the cause of the Bible Union, but in the employment of agents in raising funds for the objects of the Bible Union.

Resolved, That this Society should be regarded as acting in perfect harmony with the American Bible Union, and that it is desirable hereafter, that the funds contributed among the Christian disciples at large for the Bible Union, should pass through the hands of our Society, as we deem it important that the funds contributed for Bible revision, as appearing in our report, should be a more full exponent of the liberality of our brethren in sustaining the cause.

JAMES CHALLEN, *Sec'ry. of Com.*

The report was accepted, and remarks were elicited from Bros. Walter Scott, James Challen; W. K. Pendleton, L. H. Jameson, D. S. Burnet, T. J. Melish and Jacob Burnet, after which

The Resolutions were unanimously adopted.

On motion of W. S. Hay, it was

Resolved, That when we return to our homes, we will earnestly commend to the consideration of our brethren, the American Christian Bible Society, and that we will labor to perpetuate its existence as an independent organization.

On motion of E. Goodwin, it was

Resolved, That the Board of this Society be requested, in passing the funds of this Society into the treasury of the American Bible Union, to make life-members and life-directors in the Bible Union of as many of our brethren as the amount thus contributed allows: always selecting first such brethren as the donors may commend.

The Auditing Committee then reported that they had examined the reports of the Recording Secretary and Treasurer, and compared their vouchers, and found them all correct.

W. C. BRAMWELL,
R. M. BISHOP,
JOHN MEAD. } *Committee.*

The Society then adjourned until 7 o'clock, P. M.

THIRD SESSION.

The Society convened, pursuant to adjournment, at 7 o'clock, and was opened by the President, by devotional exercises.

The minutes of the last meeting were read and approved.

The President then delivered his annual Addres, as follows.

PRESIDENTS' ADDRESS.

FELLOW CITIZENS IN THE KINGDOM AND PATIENCE OF OUR LORD JESUS CHRIST:

Referring you to the Report of the Corresponding Secretary, for information concerning the general labors of the season, in the field of colportage, I invite your attention to considerations arising out of our connexion with the American Bible Union, in the revision and perfecting of the English version of the Sacred Scriptures. The duty of the Church to afford correct versions to the speakers of every permanent dialect, is undeniable, with all but Romanists; and yet, though we have so far discharged this obligation as to have given "the

meaning" of the original, with all possible accuracy, to the yellow man of Asia, the black man of Africa, the brown man of the Islands, and the red man of America; and though we have taught, and are now teaching, in a large portion of Protestant Missionary Stations, the white man's language, so that it may ultimately supercede numerous dialects; yet the white man's bible has remained unwashed of its confessed errors and its obsoleteisms, defects that would not be tolerated in modern versions in any language. The effect of such policy must be disastrous, both at home and abroad. Let the English Bible be a model to the nations. Let the physician heal himself. Let the christianizing nations be themselves Christian. The duty of revision is imperious. Revision is a DEMAND, in the highest and fullest sense of that word.

Your attention is then invited to the following proposition, viz:*

The correction of our English version is demanded at the hands of the American Church.

Our common version, though defective, was good when made, and notwithstanding Criticism and Hermeneutics have been born since, is good yet; but as a good thing is susceptible of improvement it is our duty to make it better. Without re-performing the oft repeated labor of detailing the errors of the common version, I shall proceed to the consideration of the proposition.

This duty of correcting our version, should be performed by the Christians of the New World: Because;—as yet, the free, inventive, untrammelled mind of the *new race* has never been engaged on the subject. The Bible translated by Charles Thompson, the venerable Secretary of the Revolutionary American Congress, the "Family Testament," Murdock's translation of the Syriac, etc., are not exceptions to this remark. I speak not of such private efforts. We have had no American version, and *a new race demands one.* We are not Saxons, nor Anglo-Saxons, not yet Americano-Anglo-Saxons. We are *Americans*, and America was kept in reserve by Divine Providence, for men, not for nations nor races; for men who should embrace all the excellencies of all nations and races, a fusion of all peoples—themselves a new *composite* race. This race that has by its wires galvanized Europe, and by its steam-navigation Americanized the world; at home in every land, on every sea, in every art, and science and philanthropy, should try its skill on the word of God—not to amend it by addition,

*Most of the following remarks were incorporated in an address delivered by me, before the Bible Union, in New York, Oct. 6th. Want of time prevented the preparation of entirely new matter.

substraction, or ornament; but to translate it; or being translated, to do the work more faithfully and more modernly.

The American Church should do this work, because America is the divinely chosen theatre of *new measures*, as well as new men. Here the woman has found her wilderness-sanctuary, and may act, and yet does act, without fear of blood-red dragons, beasts, and false prophets. In her flight she obtained a divorce from the State, and here the State is divorced from her—to live as neighbors, in entire amity and comity, but to know no conjugal or meretricious union. As yet, I say, we are free—free to think, to feel, to speak, to do; and judging from the signs of the times, which indicate the birth of an American individuality that scorns to be stalled up in one corner of a whispering gallery, where none but the Italian ear is the listener—an individuality that "shall never be destroyed" nor concede the rule to other people;" we shall continue to be free.

The American Church should do this work, because, the American Church is the Congress of all Churches—a Congress of full representation and equal rights, recognizing no exclusive *jus divinum*, nor yet any *defensor fidei*, nor *rex*, nor *pater*, nor *papa*, nor *pater papa*, *dei gratia*, "for one is your master, even Christ, and all ye are brethren," and "one is your father, which is in heaven." The Bible Union is composed mainly of Immersionists, I prefer, the name immersionists to Baptists, because it is translated, not transferred; but no denomination is excluded. Immersionists, including the Baptists and Christians, have sustained it without stint; yet they have called upon six other denominations to aid in the revision. Disunion is a misfortune, and schism is a sin; therefore all must bless the place and hail the age that shall show us Israel coming up in his tribes, and encamping under separate banners, now, preparatory, however, to consolidation under the Messiah, sheltered and adorned by the broad folds of the Bible faithfully translated, "the pure word of God," as Farel used to tell it.

This work should be done in the New World, because we have taken the initial in popular free education, free—equally free, in the elements of education and in the distribution of its benefits. Our system of public schools, and its results, are not to be confounded with any other system. It is not Prussian nor Scotch; it is American, the system that is making the educated nation, and but for the uneducated masses thrown upon our shores, that desirable consummation would have been realized ere this, in some portions of our country. Free schools and a free Bible go together; to retain the latter we

must be fast friends to the former. As our people read,—all read,—give them the purest classic, and the purest version of it, that they may continue to read it with delight, and be the great centre of a divine radiation.

If Shem first furnished population to the New World, and Ham is not without his representatives here, certainly Japhet has greatly, "enlarged his border" in this direction. The freshness of enterprize in all the departments of agriculture, commerce, and manufactures, is fast alluring the bone and sinew and the ingenuity of the older nations to our shores, who, united with our sons and daughters, have joined "the march of empire," and "westward take their way." Between the sources of the Ohio and the head waters of the Platte, is the largest body of fertile land on our globe, and here will be the densest masses of men, and the greatest number of schools and colleges and churches. They, with all their sister West, and sister South, and sister East, demand the Bible in pure English, which all history and logic and rhetoric say is the English of the present age. Why should there be any hesitancy? If Europe is pouring her flesh and blood and wealth into our lap, so also are her literary resources at our command. With these adjuvants we need not fail.

Public taste must be both consulted and conformed to a lofty model; and consulted that it may be the more readily shaped aright. The Sacred style must not be sacrificed, but the book need not be unintelligible that it may be sacred. Translate its untranslated Hebrew and Greek words and phrases, banish its obsoleteisms, leaving intact its inspired sanctity, degrade its Romish saintship, and give the people the clear and fervid rays of a direct emanation. We want no reflection from satelite or planet, no refraction, semi absorption nor icy prismatic analysis; we want the self-luminous and light-giving sun, without a visible spot, to radiate beauty and glory to the whole sphere of intelligences. We mortals may be reflectors, primary or secondary planets, flashing through the sky in our courses, what of the pure light we have not absorbed in our earthy opacity; but let the people have the sun, the glorious sun of Inspiration, though in its splendors we may become, betimes, entirely invisible. Thy word, oh God, is a sun and a shield.

But not to press the question *of* whom is this work demanded? further, at this time, your attention is invited to the parties *by* whom this demand is made.

God Demands a Pure Version.

Deity demands an amended version of our English Scriptures *in*

his right to be heard. Freedom of speech belongs to each individual intelligence. It is essential to thought, responsibility and usefulness. God claims to be heard. "Hear, O heavens, and give ear O earth; for the Lord hath spoken." And shall He not be heard? "He that planted the ear shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen shall he not correct? He that teacheth knowledge, shall he not declare?" God is the author of reason and speech, and of both because he is reason's self. He "has exalted his word above all his name," or glory. When He "spake it was done," when "he commanded, it stood fast." His word was his first creation. "God said," is the beginning of the Genesis. His word, like his reason and his will, underlies the universe. The fiat had to be spoken as well as designed. "Let there be," was heard through the vaults of space before any thing, and before each thing "*was.*" Creation and re-creation, are founded upon truth. Therefore to the truth is committed the destiny of all things. But "this many are willingly ignorant of, that by the word of God the heavens were of old," that the word brought the deluge, that the present "heavens and earth by the same word are kept in store, reserved unto fire," that by it men are saved, being mixed with faith in them that hear it; by it, as the spirit's intrument, saints are comforted, and by it the world is to be judged. A flaming, burning *tongue* is the chosen symbol of Christianity. It was the sign of the spirit and a guaranty of all spiritual gifts. It was to the Apostles what the budding rod was to Aaron, the true episcopal signet. But while the "tongue like as of fire" designated the Apostolic office and Apostolic age, it peculiarly designated Christianity itself and the Holy Spirit by which Christianity was spoken into being. The one is the dispensation of persuasion;—the other, the spirit of truth, the great advocate, the divine persuader. It is "*in hoc signo,*" not by the cross, we conquer.

God has spoken twice. He is vocal in nature. "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and" starry "night unto" starry "night, showeth knowledge." Where there is language their voice is heard and their words have gone "to the ends of the world." This elder scripture, writ by God's own right hand, speaks to all. Ignorance and false philosophy alone can throw a mist over the fair proportions and beauteous face of nature. The ample heavens and the broad earth, the summer's gorgeous sunset, the midnight storm of winter, and the routine and variety of life, are lessons economical and aesthetic. Every stratum of earth's rocky foundations, records its his-

tory in the hand-writing of the Maker. The grottoes of the deep and the caverns of the earth are not dumb. The storm and the earthquake and the deep toned thunders of Niagara, strike the strings of nature's great æolian to a lofty strain of praise,

> "Nature, attend ! join every living soul
> Beneath the spacious temple of the sky,
> In adoration join ; and, ardent, raise
> One general song ! to Him !"

But God has spoken since. Not often with his own voice; but often with the voice of others. He established Nature and Society and three religions, however, by his own lips. But when he had crowned his own Son, his only begotten, with his approving recognition, and with the dove-like Spirit of truth, a second time he retired from our atmosphere, and imposed silence upon his paternal lips; for Jesus was now the teacher—the teacher to the Church, as they, spirit guided, were to be the teachers to the world. But all these words are words of God. One spirit breathed through every tube and one hand struck every string in the harmonies of revelation, whether Prophets or Apostles are the instruments, or however great the compass of the notes. Then shall not God's voice be heard? He hath in times past spoken to the fathers by the prophets and in these last days by his Son. "See then that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." "Our God is a consuming fire."

If it be replied that the right of God to speak is undeniable, I have to rejoin, that his right is practically denied by Romanists, who mumble some of the truth in Latin to Irish and German and English, and that it is practically denied by king James' translation in every instance in which the Hebrew and Greek have been transferred rather than rendered into our vernacular. In every such instance the sword of the Spirit has been sheathed and the harp of Israel unstrung.

The right of God to be heard as already considered, is a question of authority; but Deity *demands a hearing in the right of Grace.* If authority may speak, Love must speak. Deism acknowledges the volume of nature in all its manifold and manifolded chapters; its elements and combinations; its materials and organizations; its individuality and classifications; its minuteness and its extent; its constant decay and death, but its paramount sempervivent life; and at last, conceding all this, denies God any definite worship, because it ac-

knowledges no definite benefaction. With him a sin-sacrifice or a religious ordinance, or a spiritual power, are neither called for by our wants, nor by God's glory. Whether God is

"Adored
By Saint, by Savage, and by Sage,
Jehovah, Jove, or Lord!"

or not adored at all, is to him a matter of immateriality, but to have in this universe one "Sinner saved by Grace," we must have the voice of mercy. That voice must be heard; God's love demands it, that love, that ante-dating the creation, glowed in ardor, ere Sin—not unanticipated sin, was born; that love which "heaven could not contain," that has overflowed the earth, abolished death and brought life and immortality to light. Grace must speak, and feel, and act. Every where it is its nature. In God, grace is his will and is omnipotent. To this high cause we may trace every blessing worth the name. Embosomed here is every green spot on earth. Conversion, sanctification, redemption, glorification, flow from this blissfull fountain. Begun on earth the work is completed only in heaven.

"And soon, on yonder banks above,
Shall every blossom here,
Appear, a full ripe flower of love,
With Christ, transplanted there."

Every interest, then, in this charming feature of the Gospel impels us to yield to the demand of the divine grace, in giving a clear and perspicuous transcript of the Divine mind in our English Bible. Not a word which would confound flesh and spirit, or the law and Gospel; not a line which would obliterate a trace of the path of life, or obscure a condition of salvation, or an evidence of pardon, should be admitted into the text. Grace forbids it.

Humanity demands the perfection of our version.

The mistake of our race is in regard to the constituents of its true interests. The crying demands of appetite, the itchings of pleasure, the fervors of passion and the hungerings of avarice and ambition, lead the mass of men a weary chase and repay them in disappointment. The bible is the light of life. It should shine with no uncertain flickering glare, when the dungeon of the heart is to be disclosed in all the horrors of its moral darkness and death. The light should shine steadily upon the mists of error and allurements of vice. The outlines of character and duty should be made to stand out prominently from the dark shadows of our moral ruin. The forgotten grave should

be opened beside the careless footstep, and the yawning pit of devouring sorrow and darkness uncovered by a proper discrimination between *Hades* and *Gehenna*, *Tartarus* and *Paradise*. In the strong beams of this heavenborn light, the sorrows and joys, the obligations and privileges, the fears and hopes of the immortal mortal should be developed; every deformity and beauty, every tainted spot and every perfection should be discovered; for every hour we see that "man goeth to his long home and the mourners go about the streets."

Romanism demands a corrected version on the score of Consistency.

Because—Protestants have assailed the "Man of Sin," without mercy, as the Antichrist, the enemy of Christ and of man, on account of his denial of the word of God to the people, "in their own tongue in which they were born". With great propriety and force has this been urged for many a long day. He has truly "made void the law by the traditions of "the fathers." Claiming the exclusive right to anathematize and curse the heretic from the crown of the head to the end of the toe, he has become the arch-heretic, the inheriter of the curse, the anathematized of heaven, because under the pains and penalties of purgatory he enjoins "another gospel," which apostles neither received nor preached. This is all very well, for his doom is great and it is sealed. The white horse of the Conqueror, the word of God, the King of Kings and Lord of Lords, will soon be seen in our horizon, and while you and I, my brethren are counting the crowns of all the earth, accumulated upon his head, our ears shall be greeted with "a great voice of much people in heaven, saying, Alleluia; salvation and glory and honor and power, unto the Lord, our God: for true and righteous are his judgements; for he hath judged the great whore that did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." And we will all join, my brethren, the cry, from under the altar, of those who were immolated there; "*How long*, O Lord, holy and true, dost thou not avenge" the blood of the torture, the inquisition and the modern mob? But how can we hope to stand with the four and twenty Elders and swell the voice of the multitude, that shall "sound as the voice of many waters and the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth," if we have abated ought of his power, by smouldering his burning truth under the rubbish of a dead language, or the obsolete phrases of our own! Let us lay off the armor of the English Saul and taking the sling and five smooth stones of David, let

us meet this great Goliath, trusting in the living God. But beware of Saul's armor in the contest.

Skepticism, a hydra of many heads, some lamblike and spiritual, demands a corrected version.

These vermin of the church, feed upon its filth and its sores and aim at its destruction; insanely forgetting that they die in the ruins; for how could the vampire live without the warm blood of its victim. Yet they live and will live, and both scoff and preach, sometimes from a cushion of scarlet, as long as we furnish food for their venom in Christian delinquencies and in the errors of a defective translation. It is our purpose and our prerogative to remedy the latter evil. Let us feel that it is demanded at our hands by every crouch and slimy leap of the unclean frogs of Egypt, born naturally enough, out of the mouth of the dragon, and the beast and the false prophet. Error always generates infidelity, cold-blooded and filthy. Let it no longer riot in mistranslation, sneering at David's *cruelty* to Rabbah in putting its inhabitants *under* saws and iron harrows, and axes of iron; and in making them pass *through* the brick-kiln. Let David's character and David's Lord be vindicated, and his cruelty be commuted, by a correct version, into a merciful and wise destribution of a conquered people, who had no reason to expect mercy from Israel, into various industrial establishments. David put these Amorites, according to their capacitiy, to the carpenter business or to brickmaking, for he was as fond of the arts of peace, as of war. Relieve Jeptha of the horrid charge of murdering his daughter and the whole bible of similar complaints, and a good thing shall have been done in Israel.

My respected auditory doubtless begin to think that the *demands* for a new version are loud and long. Only one more shall now solicit your attention.

The Bible itself demands a revision.

The Greek and Hebrew complain that they have been compelled to wear a parti-colored robe, that never fit, for lo these 243 years, a coat of Hebrew and Greek and English, and some thing that was English once. If the Bible must wear a coat, all it claims is, that it shall be one that shall hide the original with a seemly vestment of pure English, cut in the proportions of the wearer. If it must speak to us, of this new and blooming western world, it claims to speak in our vernacular. In the day that the Holy Spirit, the patern of translators,

rendered the Syrio-Chaldaic Gospel in the midst of the Pentecostial gathering from all the world, in Jerusalem, the city of the nations, the great wonder and mercy of the occasion was, that "Parthians, Medes and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus," and proconsular "Asia, Phrygia and Pamphilia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome" (from all the nations) "Jews and proselytes, Cretes and Arabians" rejoiced, that they "hear every man, in our own tongue, wherein we were born," "the wonderful works of God." No man, on this Continent, can truthfully say the same of the common version. When shall we be up with the Church as it was on the day of its birth?

The English Bible, also, complains that it has had a hard time of it for a long while. It has been a great sufferer from friends and foes. Every Lordsday it suffers the Hebrew torture and the Greek torture, by most cruel and skilful executioners, many of whom are by no means willing to let the Bible Union take the business out of their hands. They have became too expert for that. Why this *experimentum crucis* is the prerogative and glory of the pulpit. And then, again, complains the common version, it is so hard to have to be scape-goat for so many chronological, historical and doctrinal difficulties! it is wearisome. I do wish the Bible Union would hasten its corrections.

But the Bible, from its peculiar position, demands as pure a version as can be had.

The Bible is the fundamental law of Christianity; the original law of the Church. In it God has defined his own rights and ours, and has set the bounds of all duty and privilege. It is clothed with the majesty of Law and the loveliness of Grace. It develops God, our Father, and Jesus the Son of the Father and our elder brother, by the Spirit of all truth and purity and power, Christ's paraclete and our sanctifier. It is our guide-book in life, our solace in death and our promise of life and glory.

> "Most wondrous book! bright candle of the Lord!
> Star of eternity! the only star
> By which the bark of man could navigate
> The sea of life, and gain the coasts of bliss
> Securely!"

This book, and this book only, is the bullion of religious commerce. It is of value, and of equal value, in every Christian clime, in the chamber of the conscience, in the church, and in the consis[illegible]y; all

assume to bow before its majesty, and seek an inspiration of its spirit. It is the true foundation of the Church. In assuming these Living Oracles, we assume all truth, without mixture of error: in rejecting every other foundation, we reject all error, without discrimination in favor of any. It is the shortest way of cutting bad acquaintance, and the best method of getting into good company. Here, I am "in Abraham's bosom," and have Isaiah for my familiar teacher; I weep with Jeremiah and sympathize with Job, in strains of the loftiest tone and the most stately measure, I join Daniel in his visions of empires, and John in his views of the celestial city and palace of the Divine Holiness. Companion of Adam by faith, I am Jehovah's auditor, and by the Creator I am initiated into the mysterious origin of things. From the sun, I see this spark of fire stricken out, and around its central heat, moulded a green and beautiful earth, and glorious skies, replete with life, life in the sea, life in the land, and life in the air, each form of existence, vegetating, breathing, or thinking in harmony with its sphere, deriving light from a far-off sun and elaborating life from the air. I learn more than Milton sung of Paradise enjoyed, Paradise lost and Paradise regained. The two eternities, 'twixt which our narrow neck of time is interjected, like the northern prairies and southern pampas of our own magnificent continent, spread out before me, in scenes of primeval glory and sempiternal bliss.

The finest exemplifications of lofty genius which start from the deep profound of history, like Procyon, and Sirius, and Jupiter, from the depths of the blue vault, were kindled by the Gospel. Milton plucked his fire from this altar, and when the darkest night, settled on his brow, it blazed like the guiding glory of Israel on the fore-front of our literature. As bright and as soft as the setting-Venus, ministering near the chariot of the sun, was this poetic inspiration in Pollock, as he neared the glories of Paradise, through the portal of an early grave. Both Bacon and Newton were bathed in the waters of this Castalian fount by devoted Christian mothers, and here commenced that ardent love of reason and of nature, which constituted them the brightest lights of philosophy that have ever visited our horizon. But for this Christian inspiration, Walpole could not have styled Lord Verulam "the prophet of arts, which Newton should afterward reveal." Sir William Jones, led by a gifted mother through the ever varied scenery and thought and feeling of the book of Divine laws, Divine Providences, and Divine hopes, after he had astonished his contem-

poraries by his researches into the arcana of ancient literature, declared that the Living Oracles, "independent of their Divine origin, contained, more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." Byron, who

> "Through learning and through fancy took
> His flight sublime, and on the loftiest top
> Of fame's dread mountain sat,"

made the Bible one of the four books never absent from his table, and no *litterateur*, nor orator, ever failed to draw from the sacred classic, his chief resources. This was the base of Webster's pyramidal fame. Even Voltaire drew his epic from sacred story, and the pencil, the graver, and the chisel, of medieval and modern history, have derived hence, their origin and their genius.

Shall this *Magna Charta*, then, be hung so high upon the pillars of temple worship, that the people cannot read? How much better is the refusal to translate? Before we condemn the imperial despot for similar atrocity, let us beware that we do not obscure the precept to which we require obedience, without abatement of penalty.

After the President's Address, Elder Challen made a speech on the objects and aims of the American Bible Union, defining the movement to be a permanent one, having for its object, to furnish a pure version to all the nations of the earth. He had stood upon the platform of the Bible Union, and promised them the suffrage of 200,000 of his brethren. He hoped the cheering prospects of the Society would stimulate to renewed zeal and energy. He was often accustomed to look over the Alleghany Mountains from his eastern home, and sympathize with the evangelists of the western world, and a prayers of his brethren, that in the East, as in the West, the light of the primitive gospel may shine. He had noticed, with great pain, that during the last year, there had been collision and misunderstanding; and he trusted he could go home, and tell his brethren, that all such difficulties were over, and peace reigned supreme.

The following contributions were received:

From John B. New, - - - - - -	$1 19
" Church at Eaton, Ohio, - - - - -	7 00
" Public collection, - - - - - -	24 00

After devotional exercises the Society adjourned.

D. S. BURNET, *Pres't.*

T. J. MELISH, *Rec'g Sec'y.*

CONSTITUTION

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ARTICLE I.—This Society shall be called the AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ART. II.—The object of this Society shall be to promote the preaching of the Gospel in destitute places of this and other lands.

ART. III.—Every Christian Church in North America, co-operating with this Society, and all associations of churches, shall be entitled to representation equally at the annual meetings.

ART. IV.—Every person paying twenty-five dollars shall be a life-member, and every person paying one hundred dollars shall be a life-director.

ART. V.—The officers shall consist of a President, twenty Vice Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be elected by the members of the Society, at the annual meeting, and who shall be *ex officio* members of the Society.

ART. VI.—The Society shall also annually elect twenty-five Managers, who, together with the officers of this Society, shall constitute an Executive Board, to conduct the business of the Society, and shall continue in office until their successors are elected, seven of whom shall constitute a quorom for the transaction of business.

ART. VII.—Two of the Vice-Presidents, the Treasurer, the Secretaries, and at least fifteen of the Managers, shall reside in Cincinnati or its vicinity.

ART. VIII.—The Executive Board shall have power to appoint its own meetings, elect its own chairman, enact its own by-laws and rules of order, provided always that they be not inconsistent with the constitution, fill any vacancies which may occur in their own body, or in the officers of the society during the year, and if deemed necessary by two-thirds of the members present, at a regular meeting, convene special meetings of the society. They shall establish such agencies as the interests of the society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their

particular fields of labor, make all appropriations to be paid out of the treasury, and present to the society, at each annual meeting, a full report of their proceedings during the past year.

ART. IX.—All moneys or other property contributed and designated for any particular missionary field, shall be so appropriated or returned to the donors, or their lawful agents.

ART. X.—The Treasurer shall give bonds to such an amount as the Executive Board shall think proper.

ART. XI.—All the officers, managers, missionaries, and agents of the society shall be members in good standing in the churches of God.

ART. XII.—The annual meeting shall be held in Cincinnati, on the Wednesday after the third Lord's day in October, or at such other time and place as shall have been designated by a previous annual meeting.

ART. XIII.—No person shall receive an appointment from the Executive Board unless he shall give satisfactory evidence of his Christian character and qualification.

ART. XIV.—No alteration in this constitution shall be made without a vote of two-thirds of the members present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting or recommended by the Executive Board.

MINUTES

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

The American Christian Missionary Society commenced its fifth Annual Meeting, in the Christian Chapel, corner of Eighth and Walnut streets, at 10 o'clock, A .M.

The exercises were commenced by singing, reading a portion of the word of God, and prayer.

Elder Walter Scott, one of the Vice Presidents, then delivered the opening address.

ADDRESS

BY WALTER SCOTT.

Christianity is founded in missions. In the New Testament are many—that of John for instance—also the mission of Christ, each holding for its authority directly of God the Father; also that of the Apostles deriving its origin from Christ. The whole new covenant is finished up by the mission of the Holy Spirit, founded on the joint authority of God and Christ. In brief, Christianity is but the missionary cause deciphered in its greatest generality; it is the comprehension—the *summum genus* of missions; and the following text traces out in bold relief the grand outline. "*Go, disciple all nations, baptizing them*

into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit."

"*Go,*" "*disciple,*" "*baptize.*" These are the vital elements of the missionary's usefulness; and though the Apostolic mission is not like those of John and Jesus, derived immediately from the Father but from Christ, yet invested with the august names of God and Christ and the Holy Spirit, it equals all others in solemnity; and winds up in grand ceremonial all that we hold reverend and holy in Godhead. The Apostolic mission is the inauguration of the disciple into the loftiest and most sacred relations in the universe, the most precious privileges, the most holy and glorious names. May we not rapturously invoke all heaven and earth to praise God in Christ, and with the sweet psalmist of Israel, say "Praise ye the Lord; praise him in the heights; praise him all his angels; praise him all his hosts; praise him ye sun and moon; praise him all ye stars of light; praise him ye heavens of heavens and ye waters that be above the heavens; let them praise the name of the Lord. Kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children, let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heavens."

But to go for a moment a little deeper into the great commission. Is there no logic, reason or valid argument why the disciple is thus in baptism initiated into these three holy and reverend names? Or does he in this ordinance come under them, or into them on account of ineffable favors already received separately from each? Are these names the symbols of vast obligations? And is the man baptized to signify his sense of these, and that to these names he owes "wisdom, righteousness, sanctification and redemption."

If we search the Scriptures for a generalisation that will explain all spiritual problems, we shall find that the Christian system is divided into three parts, namely

1. The Faith,
2. The Doctrine and
3. The Proof.

These words separately are the captions to the three chapters of christianity; they are the periphery of revealed religion—the circumference—the boundaries set to the territory of inspiration by the Father, the Son and the Holy Spirit. All beyond these is ulterior, foreign and belongs not to the field and estate of revelation. But our inquiry will be brought a step nearer to an answer by asking another question, viz.

To which of these great names are we indebted for the "*Faith*"—the knowledge that our Redeemer is divine—the Son of the living God? To God, I answer, we are indebted for our knowledge of this illustrious truth. We owe our introduction to the prince of life, to the grace and benevolence of his Father; and we publicly avow and confess our eternal obligation to him for this, when we are baptized into his holy and ever-to-be-adored name.

But there is more in our religion than its faith—its creed—its elements of belief. It contains teaching, doctrine, all those immortal lessons on sacred learning that spread in the way of commentary over the great elements of general revelation from Adam to the resurrection of the dead. These constitute that important section of Christianity, which is not proved true by evidence but taught on authority. On whose authority then is it accepted? On the authority of the Father? No, but on that of Christ; who, being proved the son of God by his resurrection, could not possibly teach any thing that was false. Thus we receive the doctrine of the Gospel on the authority of Christ, as we receive the faith from the Father. Hence our obligations to both; hence also our baptism into the name of both.

Again; the faith of the Gospel is not a truth without a proof—something spoken with nothing done to prove it true. The Christian faith, like all other faith, belongs to the science of inference—reason—logic, and depends for its reception in society on proof. Its reception forms the mightiest trial to which the human consecutiveness is put in this short, unsatisfactory, corrupting and mortal life. The aspirant after eternal life is called on, before entering into the relation of discipleship, to deduce from the resurrection the argument, conclusion, or inference that the Messiah is divine. To whom then do we owe the proof of our religion—the great "demonstration," which the necessities of our nature demand, as a basis on which to rest our convictions, when we deduce the truth from the proof of the Messiah-ship? Surely to the Spirit of God. Surely to this blessed and holy name alone we are indebted for the resurrection of the Son of God and for that whole chain of miraculous and moral evidence that links, as with "hooks of steel," his grand commission to our faith. "No man therefore can call Jesus the Messiah but by the holy Spirit." He is the great demonstrator in the kingdom of God; and it becomes all christians, and especially ministers, evangelists and preachers, to look, not merely at this, but into it; and to shed on these names and our relations to them the luster and illumi-

nations of the faith, the doctrine, and the proof of christianity. Hence we are baptized also into the name of the holy Spirit.

But Christianity is not a mere theory. It is practical. It has life and motion. It is a stream of water. It is living, current, running water, a river flowing for the refreshing of the nations. I have said that the vital elements of the ministry's usefulness are these three words, "*go*," "*disciple*," "*baptize*." "Our Lord went about constantly doing good." It is not surprising then, that the first word in the great commission should be "go." His ministers, evangelists, preachers and missionaries are not to wait till the world comes to them. They are to go to the world. "Go ye unto all the world." They are to serve him with their souls as well as their bodies, and preach as well as travel; and baptize after they have preached; so that with soul and body, feet and hands, they are to serve God in the Gospel of his Son. "Go" is a verb, but the verb is the vital part of language, and gives meaning and compactness to the whole sentence. Take away "go, convert, baptize," from the sentence of the commission, and we have nothing left but the vague phrase "all nations." Divest the ministry of its itinerancy, and you reduce it to mere statics. If we take the verbs from any language, we kill that language. If we deprive the ministry of motion, we also kill the ministry, which, like the river of life, is for the healing of the nations. The Lord Jesus is himself styled the "*logos*," word, or verb, because of his vitality, energy, or activity. In the sentence of humanity, he is the vital element, part of speech, "*logos*," word, verb. "In him was life, and the life became the light of men." He went about. Again, "*go*" is a verb in the imperative mood. It is not simply indicative and declarative. It does not merely state a fact, but enjoins a duty. The word implies authority in the Lord who uses it, and obedience in those to whom it is used. Had the word been a mere potentiality, and told the ministry that they *might* itinerate, *might go* into all the world; then, if they had remained at home, they would have been blameless. But the language is imperial and imperative, it is full of authority—Christ's authority. It is a revelation of his will in this vital point, and to us it is a law—a rule of conduct. The ministry must go; it must itinerate, or disobey Christ, incur his displeasure, and lose its rank and character. In a word, it must, as we say in common *parlance*, be unceasingly "on the go." "Go ye unto all the world," to Europe, to Africa, to America and to the islands of the sea. Leave your foot-prints on the snows of the frozen North. Trace out pathways in the flowery

pampas of the balmy South. Seek the setting sun, the far west, the wild praires and the still wilder men that inherit them. Search out the land of figs and dates; the land of vines and olives. Tread over the golden sands, and along the rivers gleaming with diamond and gold, far, far away. Go to those who water their steeds in the Rhine; to those who drink from the Seine, or who bathe in the Nile and the Niger, the sacred Ganges, Indus, Burampooter and the Irawaddy. Go to the ends of the earth, for your success will be in the ratio of your mobility.

Words are God's daughters; and *works* are man's sons; to be fruitful they must be married to each other. These three virgin damsels, "go," "convert," "baptize," stand in the arena of the great commission, full of grace and truth, willing to be wedded to our obedience. Who will marry the King's daughters? Who will be son-in-law to the King—the King of kings? Who will have words for his wife—the words of Christ? When he shall have begotten many to righteousness, he shall be as the firmament, and shine as the stars for ever and ever. "To the conqueror I will give," says Christ, "a crown of life."

When the preacher, missionary or evangelist *goes*, let him rightly divide the word of truth, and preach the faith with its proof to sinners, and the doctrine, with its authority to the saints. The duty of the minister of Christ, then, begins with "go" and ends with "teach." And the fruitfulness of any ministry will always be in the ratio of its *mobility* or *immobility*, its itinerancy or the contrary.

But Christianity is a history as well as a duty. And that history appears in our country in three forms, namely: 1st, Catholicism; 2d, The Lutheran Reformation; 3d, Our own attempt at Restoration. Our ambition is to reconstruct the Christian church. We are looking for a millenial age, a grand era of joy and holiness, when the knowledge of the glory of the Lord shall fill the earth as the waters fill the seas; when the people of God shall be as the sand, and as the stars. And to meet our hopes, our best and most benevolent wishes, the Scriptures hold out to our faith this fact, that "all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the heathen shall come and worship before him; for the kingdom is the Lord's, and he is the governor among the nations." A new thing then was to be done in the earth. The Most High was to reconstruct his Son's church and cause her to inherit all nations. But before this new system could be developed and perfected, the old church, the first Christian church must fall into chaoticism. There is

progression even in creation. Whether the system be vegetable, animal or religious, it is always characterized by the following;

1. Chaos.
2. Analysis or resolution.
3. Synthesis or construction.

The world itself was, in the beginning, first a chaos; then, secondly, a resolution or analysis of the particular parts; and lastly, a synthesis or construction, the finishing up of the material world into order, beauty and sublimity. Every thing or system is first in chaos, the concrete; afterwards in the abstract, or analysis, and synthesis.

God designed to recreate the Christian church, but this, I have said, could not be done until the first or apostolic church had become a chaos. In the morning of the Lutheran reformation, therefore, the Catholic religion lay dark and heavily on the nations, a perfect chaos, a mass of the most discordant elements, Judaism, Heathenism, Islamism and Christianity, things unfitly joined, *non bene junctarum*. Luther arose, and in Protestantism gave an analysis of our religion. He resolved it into its separate elements, took out of the Catholic chaos the parts of the watch, but could not put them up again in their original order, beauty, perfection and simplicity. This has, in the divine Providence, been left for us and our successors to do. Our reformation, then, is neither chaotic Christianity, like the Papacy; nor wholly analytic, like Protestantism; but mainly synthetic, the reconstruction of the church under her second or modern phasis.

Touching Protestantism, far, very far from despising it, I regard it as an excellent historical provision—a stepping stone from the chaos to the synthesis, from Catholicity to our own Reformation. It has set the church above the priest, and the Scriptures above both; it is the astute and uncompromising advocate of free thought, free enquiry, free discussion, free choice; and has developed almost every element in our religion except that greatest of elements—union—which is equally unknown to Protestantism and to Catholicism. The former is excess of liberty; the latter, the utter loss of it.

Catholicity is centralism, absolutism, tyranny, profanity, blasphemy, setting the church above the Scriptures, or man above his Maker.

Protestantism is not such. Its weakness consists in a morbid sensitiveness, touching doctrine to the neglect of union. Protestantism is not tyranny, but its opposite. Our reformation would exercise power—the combined power of all the churches by delegation, without

destroying their individual and separate independence. In this point it is Democratic. We plead neither for disunion, nor unity, but union.

We desire no partyism, no popery, no licentiousness in our liberty, no tyranny in our organization. In free and great America we want to have the management of our own affairs; and for the perfection of the good cause, to enjoy town, city, county, district and state co-operation. But to dismiss Protestantism, with its many excellencies, we have nevertheless to say of it that it has neither the strength that results from Catholic unity, nor the efficiency and finish that must and would result from universal Christian *union*. Protestantism is not one system; it is not one organization; it has no unity of basis, no unity of aim, or of effort; it is all partizanship; its history is not that of the co-operation of the churches in love with one another and laboring with each other in the work of the Lord—the conversion of the world; but the history of sects hostile to each other, warring with each other.

To come to our own Reformation. What is it? A party! a sect! If it is; still it would be worthy of all the pains and labor that have been bestowed upon it. You are repaid; all are repaid. My opinion is, that it is a synthesis of our religion—Christianity rapidly taking possession of the individual and public mind; it is the practical reconstruction of the Gospel in all its elements; and of the church in all her order and ordinances; it is the Faith of Christianity on the proof; it is ecclesiastical teaching on evangelical discipleship. Our aim is to embody all revealed truth, and to give salvation to a common humanity for whom it was from the first designed. Our views are far-reaching, they expand over all nations; no "pent-up Utica" circumscribes our minds.

The United States have been compared to Hercules in his cradle. They have passed through the several periods of infancy and boyhood to manhood, with astonishing rapidity. They have displayed both an *active* and a *passive* vitality of the most powerful nature, and conquered their enemies at home and abroad; invaded or invading they have triumphed. Is not our reformation the true spiritual Hercules? Let any man take up the Baptist Register and see what we are reckoned for there; let him consider what we have conquered in our cradle, and then say whether we have not displayed, in the number of our invaders slain, a passive vitality altogether unparalleled in the history of any other people. This is not boasting, but fact, history, record, register. Our active life has scarcely yet been tested.

Again, some have imagined that the great *differential* between us and all Protestants, especially the Baptists, is "baptism *for the remission of sins.*" Were this correct, I would join them in an hour, for I love them; and no principle would be compromised by our union. But our contest involves first principles, and is revolutionary. Will Baptists accept, as a convert, the person who has received and is ready to confess the truth, the great truth of the Gospel, that Jesus is the Son of God? No. Here then on the threshold the Baptists and we diverge into distinct paths, and the starting point is seen to be deeper than the ordinance of Baptism. If this is correct, then the truth, the element of faith, the great *aletheia* of the Gospel requires instauration among them as much as among others. But there is in our religion an *energeia* as well as an *aletheia*, a principle as well as a truth, namely: faith. Do Protestants hold that faith comes by hearing evidence? No. Then the differential contested embraces both principles and the truth to be believed. As for baptism, that is exclusive and intended only for believers; but the truth and faith are for all the world; thus our cause is seen to involve the essentials of religion, and to be possessed of a world-wide sublimity. It is always difficult to emerge from confusion, and we do but greatly complicate the difficulty, when we tell our Baptist brethren that the main difference between them and us, is whether baptism is for the remission of sins. Let us, when we meet then, invite them, as we do all others, to the adoption of a series of well-arranged first principles; so shall we do good, and fulfill Scripture by making "crooked things straight," and also give to our own reflections the breadth and depth which belong to these immortal themes.

The mission of our Brotherhood, then, is doubtless to reintroduce into the profession of Christianity, unity of faith, of system, of aim, of effort, and give to the church strength and impulses hitherto unfelt by her in any other land. To accomplish this, and to raise up for God and the Redeemer a grand, a choice people, we certainly have the right to avail ourselves of all the means provided by the age and the Scriptures. Such is the mission of our Reformation as it appears to the speaker. By embodying all revealed truth, we would reconstruct the church. "The Bible Union," like our own movement, is eminently synthetical, constructive.

I come to our missions. "Luther's age, the 16th century, was that of reformation, not aggression; it was not missionary.

The era of partial missions by Loyala and the Protestants was a century later, the 17th. But in the 18th the crude and unproductive missions of the Protestants were systematized, and in the 19th, the present century, carried out with greater strength and to greater extent of effect. Missions are become the great enterprize of the age. It is said there are now in Protestant Christendom, twenty principal foreign Missionary Boards, exclusive of auxiliary associations, whose annual income exceeds 2000, occupy 1400 stations, with 50 printing establishments, 5000 native assistants, and 200.000 converts."

In the 18th chap. of the Revelation the Apostle John saw an "angel come down from heaven having great power, and the earth was enlightened with his glory." Is not this the angel of this century, the symbol of the vast means employed for the conversion of the world in the present age. Does not the word *dunamis* power, with which the messenger is said to be endowed, evidently point to that vast material machinery put in operation by the church through her various voluntary societies and associations, principal and subordinate, for the supply of the Scriptures, and that immense literature which has accumulated upon them? And then the expressions, "the earth was enlightened with his glory," will of course direct us to the missionary cause in a very particular manner. For it is doubtless by missionaries first, that the earth is to be enlightened with glory, even the glory of the Lord. In the plentitude of his power and splendor, this celestial messenger "cries mightily with a strong voice," "Babylon the Great is fallen, is fallen." If then this interpretation, which is historical, be correct, we have not only heaven's approbation to the means employed by Protestants for the conversion of the world, but also in the fall of Babylon we have a celestial oracle assuring us that our missionary efforts shall be crowned with success at last. Babylon shall fall before our untiring efforts, and the bride, the Lamb's wife, be wedded to her Lord. What great encouragement, then, has the church to continue her efforts for the conversion of the world, and never to weary or faint in this matter. "A voice shall yet be heard from the throne saying, "praise God all ye his servants and ye that fear him both small and great: a voice as of many waters, a voice as of mighty thunderings shall shout "Alleluia! for the Lord God omnipotent reigneth; let us be glad and rejoice and give glory to him, for the marriage of the Lamb is come and his wife has made herself ready."

Thus, with heaven's approving seal to the rectitude and sacredness

of their efforts—a holy messenger sent down from heaven with an angel's power and an angel's splendor—will Protestants, or we their brethren, desist, or cease boldly to urge onward and upward the work of the Lord? Never I answer; and you echo, never; but on the contrary we will now and always and forever struggle with life and treasure to expand the knowledge of the glory of the Lord over all the earth. I say, and you echo, always and for ever.

But one will object that God has frowned upon our particular enterprise and slain our missionary, who now lies darkling and dead in yonder savage land, where we hoped to behold him shining for years to come with the power and splendor of the Apocalyptic angel.

Let me answer by asking this question: Did the most high frown upon the necessities of a lost world, when he surrendered his Son to the hands of wicked men and to the cross? Or was not that hour—the hour of the world's redemption? Did he not deliver him up to death *for us* all? And may not then, brother Cross have been delivered up to death, though in a different sense, for us all? Our profession has suddenly become great and ponderous both in numbers, power and material wealth. We need training while young: we need all to be better enlightened on the deplorable state of the heathen world. Attention is the condition of knowledge; there is no knowledge without it. But there are important concerns to which we refuse to yield our attention till admonished by heaven; and therefore, till heaven tenders the needed admonition we remain ignorant of them. Perhaps a providence of a peculiar and somewhat astounding character, like the death of Cross, was necessary to awaken our brethren more generally to the real state of heathendom, and Africa in particular. Let us therefore regard our brother's death as a blessing in disguise, a heavenly note of attention, designed to put us all in possession of a more enlightened view of our foreign missions and of our duty in regard to them.

Bro. Cross, in the estate and rank of a slave, had yet the feelings and heart of a man—a man of God. Fired with the love of souls, and freed, his godly and lofty spirit impelled him, on being invited, to consent, and go and extend the helping hand to his ancient fatherland—the flowery Africa. Preparatory to embodying his high designs in action, he visited us just one year ago, and in this very house received from us all, amid tears and sighs and blessings innumerable, "the right hand of fellowship that he should go to the heathen." He went, he sickened, he died. Eager to create for himself and family a little

home, and to erect a basis of operations for the war which he had gone to wage with savagism and sin, he overtasked his powers in that hot but delightful land, and there fell a victim to his own too ardent zeal for the business he had undertaken in behalf of Christ and his brethren. With his dear son by his side he now sleeps his last sleep. A widow and children mourn over his grave; but he hears them not, he heeds them not. The sea-breeze at even-tide steals upon the hour and breathes over his lowly bed, but he tastes not of its refreshing coolness. The tropical sun sheds a flood of glory around his head, but he to glory is for ever dead; while the exuberant soil pours upon his tomb an equatorial affluence of flowers, their fragrance delight him no more. Far, far away, in Africa, our brother lies dead and silent in the grave. But, brother Cross, the will shall be taken for the deed, and thou hast the honor of being the first of our jewels hid up of the Lord in Africa to awaken the sympathies of a great people in behalf of the richest continent upon the globe. "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, for they rest from their labors and their works do follow them."

The ancient, debased, idolatrous and military empire of the Romans formed but a sorrowful platform on which to erect the pure and holy kingdom of Christ. Its popular theology and terrific immorality proved at last too powerful for Christianity in its infant and first phase. It terminated in Catholicism—a mixture of judaism, heathenism, isolism and christianity. The Most High has, therefore, decided and decreed that His Son's religion shall have a second history, a second phase—a history and a phasis in the bosom of a civilization created mainly by itself. The modern Church and the modern Civilization shall travel hand in hand the world over—visit all nations, bless all the families of the earth. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, O King of Saints. Who shall not fear and glorify thy name, seeing thou only art holy: for all the nations of the earth shall come and worship before thee.

There is an analogy in things; and as God laid the foundation of Christianity in its first and apostolic phase in the blood of his Son and his Saints, it may be that he pursues a similar law in founding it a second time. He says of the church, "O thou afflicted, tossed with tempest and not comforted; behold I will lay thy stones with fair colors, and thy foundations with sapphires; and I will make thy windows of agates, and thy gates with carbuncles, and all thy borders with pleasant stones."

Surely the Lord laid his church on a foundation of jewels and precious stones, sapphires and agates, when he set her upon the shoulders of his Son, Stephen, the apostles and all martyrs. It was hard for the first heroes of the Cross to forsake all for Christ—their homes, their families, cities and countries dear; but for his name's sake they were willing, even with their blood, to trace out the path along which other heroes of the Church afterwards might ascend to the conquest of the empire. To quicken the movement, to which his Son had given the first impulse, God buried his martyr jewels in the earth all around from Jerusalem, the center of persecution, to the ends of the earth. The blood of the martyrs was the seed of the church. Shall not then the death of our missionaries be to us the source of new vigor and of new effort? And may we not regard the persecution, which during three hundred years past has been waged by Catholics against Protestants, a reproduction of that law which directed the divine providence in regard to the Church in the first ages. "The Lord reigneth, let the earth be silent."

Oh, what a highway of holiness for our Baptist brethren to ascend to the conquest of Siam and Burmah, has the Lord traced out by the Boardmans, Newells, and Judsons! Hath not the Most High said, "I will pave the way to heathen lands with all that my people deem admirable; I will trace out for them a path in jewels; I will set up indices of agate to direct their footsteps and quicken their movements to the heathen world." Let us see how the Lord has completed the Missionary connection between the United States and India. First, at the Indian and Eastern terminus, in Birmah, lay buried in the earth the jewels Boardman, and the queenly and devoted Anne Judson. Nearer to us, in the deep, deep ocean, lays her illustrious husband, Adoniram Judson. Nearer still, on the balmy isle of France, sleeps her last sleep, the youthful and tender-hearted Harriet Newell. Nearer to us still, and west of the Cape, on the island of Helena, lies to the resurrection the precious gem, Sarah H. Boardman Judson. And last, but not least, here in the bosom of her native country, the last wife of our great brother waits for the sound of the last trumpet, and the fair resurrection morn.

The Missionary movement, which began in the seventeenth century, and was systematized in the eighteenth, has been re invigorated, shall I say, in the nineteenth century, by the death of many of our noblest Missionaries. Yes, I say, reinvigorated; because for the Baptists and others, who look along the path that God has marked out for them to

heathen lands, and indulge in indifferentism for missions, would argue a want of all those sublime emotions and finer feelings of humanity which such doings, on the part of God, do necessarily enkindle in the sanctified and converted heart. The Baptists, by all that is great and heroic in missions, all that is sublime and pure in human nature, all that is devoted and devotional in religion, are "one and inseparable, now and forever," committed to missions.

To conclude this paragraph, let me in two words extend the line of Missionary connection from Siam to the Chinese Sea, where a few years ago a whole missionary family went down to the bottom of the ocean; and to China itself, where lies interred one of the sweetest, most pious, most devoted and devotional beings that, under the blessed Redeemer, ever blessed this earth with their presence—Mrs. Shuck.

Let us gladden and inspire our own souls by a few readings touching these jewels of the Almighty.

The first Mrs. Judson writes, under date of Jan 17, 1813, as follows:—"Have at last arrived in port; but O, what news, what distressing news! Harriet is dead. Harriet, my dear friend, my earliest associate in the mission, is no more. O, Death, destroyer of domestic felicity, could not this infant mission be shielded from thy shafts! Be still, my heart, and know that God has done it. Just and true are thy ways, O thou King of Saints. Brother Newell has just been on board,—poor, disconsolate, broken-hearted widower! His feelings allowed him to give us only a few hints of Harriet's death. The day before she died, her physician told her she could continue only another day. She lifted up her hands and exclaimed, "O, glorious intelligence." She took a formal leave of Mr. Newell; said she never had repented leaving her native country for the cause of Christ. She died in a happy, composed state of mind, without a struggle or a groan. Her body lies solitary and alone, in yonder heathy ground. But angels will watch her dust, even in this benighted land. So may it be."

The devout Boardman, who converted the tribe of the Karens, and who, on the Wednesday before his death, saw thirty-four heathen baptised, requested, the night before his death, Mr. Mason, who had just arrived in Burmah, to read to him the 34th Psalm, "I will bless the Lord at all times, &c. He seemed, at the end of the reading, almost spent, and said, "This poor, perishing dust will soon be laid in the grave, but God can supply others to perform his will." What a mysterious sublimity is awakened in our hearts on reading of our pious countrymen, who, after laboring to the death in a far off foreign

land, breathe out their spirits amidst the immortal lessons of the apostles and prophets, the bards, seers, and legislators of the Bible! Early next morning, says his wife, his funeral was attended, and all the Europeans in the place, with many natives were present. By his own request, he was interred on the south side of our darling first-born. It is a pleasant circumstance to me, that they sleep *side* by *side*, but infinitely more so that their glorified spirits have met where sin and death never enter.

Touching Sarah B. second wife of Mr. Judson, she was perhaps in some things the superior of her predecessor. About ten years ago she began to decline from day to day, till at last a voyage to America was determined on. O, should she visit dear Christian America once more! Had it been right, she would have preferred to die in Burmah, but duty demanded the sacrifice. However, when she and the Doctor reached the Isle of France she grew so strong that her recovery became almost a certainty. She was willing that her husband should return to Burmah, and that she should prosecute her journey westward to America alone. After she had formed this resolution she traced with a pencil on a scrap of paper the following lines:—

We part on this green islet, Love—
Thou for the Eastern main;
I for the setting sun, Love,
O, when to meet again!

My heart is sad for thee, Love,
For lone thy way will be;
And oft thy tears will fall, Love,
For thy children and for me.

The music of thy daughter's voice
Thou'lt miss for many a year;
And the merry shout of thy elder boys
Thou'lt list in vain to hear.

When we knelt to see our Henry die,
And heard his last faint moan;
Each wiped the tear from other's eye;
Now each must weep alone.

My tears fall fast for thee, Love,
How can I say farewell!
But go;—thy God be with thee, Love,—
Thy heart's deep grief to quell.

Yet my spirit clings to thine, Love,
Thy soul remains with me;
And oft we'll hold communion sweet,
O'er the dark and distant sea.

And who can paint our mutual joy,—
When, all our wanderings o'er—
We both shall clasp our infants three,
At home on Burmah's shore.

But higher shall our raptures glow,
On yon celestial plain,
When the loved and parted here below,
Meet ne'er to part again.

Then gird thine armor on, Love,
Nor faint thou by the way;
Till Boodh shall fall and Burmah's sons
Shall own Messiah's sway,

In all the missionary annals, says an editor, "there are few things more affecting than this." They make us think of many a missionary wife among the heathen. Some of the most admirable women that ever lived have laid down their life there. O great will be their reward in heaven. With the shaded grave of St. Helena the tale of Sarah B. Judson's life terminates. There we leave, till the resurrection, all of her that could die.

But to conclude with our Jerusalem mission. Jerusalem was the original and natural centre of effort to Christianity. Christianity was born in Jerusalem. There it was first endowed with power from on high. There, the brethren first received the Holy Spirit. There the Apostles first preached a risen Savior. There also fell and were buried, like their great Master, the body of martyrs, Stephen and innumerable others.

There is this singular difference between the Law and the Gospel. The former was created with a fixed centre, but the latter with a moveable one. Jerusalem was the permanent centre of religious effort to the Jews. For a thousand years all their great gatherings legitimately occurred there, the three great annual feasts, &c., obtained there. And hence the nation sang together, "I was glad when they said unto me, Let us go unto the house of the Lord; our feet shall stand within thy walls O Jerusalem." Napoleon said that God helped the heavy legions. Now it is more certainly true that God is in the midst of the great congregation. The Jews felt this and went up to Jerusalem to seek and find the Lord in the great congregation. Our brethren should improve this fact and at our three great feasts in Cincinnati, come up and seek and find the Lord our Redeemer in the great congregation.

The center of Christianity, on the contrary, is a movable one; and

has been successively in Jerusalem, Antioch, Alexandria, Carthage, and Rome. Now perhaps it is in London. But it is to return to Jerusalem. The prophet Micah has declared it. Here is his propheey—"And thou, O Tower of the flock, the strong hold of the Daughter of Zion. Unto thee shall come, even the first dominion; the kingdom (the government) shall come to the daughter of Jerusalem." The center of religious effort therefore for christians will yet be the city of Jerusalem. Then shall this song be heard, "Sing O! barren, thou that didst not bear; break forth into singing and cry aloud thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord." To help forward the good work of the Lord we sent to Jerusalem—a missionary family, the family of Bro. Barclay. And the Audience will justify me, when I say that it was a heaven directed measure—that a nobler, wiser, better could not have been adopted.

In regard to Bro. Barclay and family, one thing is to be dreaded and avoided—*indifferentism*. Let it never be witnessed by heaven, or said by men on earth, that the Disciples failed to estimate the worth of this grand family—it is a family of jewels, and these jewels are ours.

At a moment, when Christianity is knocking at the door of all the kingdoms of the world, or dashing these kingdoms to pieces like a potter's vessel; when the Ancient Continent from the British isles to China is convulsed, and men's hearts are failing them for fear of the things that are coming upon the earth, how delightful to know that we have a family, who are both able and willing to take advantage of any future favoring occurrances, and who hold themselves in readiness under Christ to go with all their experience into any part of the world for his name's sake, to preach the Gospel! God is moving mysteriously in the nations. Who can explain the political excitement in China, or its co-etaneous religious movement there? Who can account for the tardiness that characterizes the action of the war parties in Europe? Or explain even what has transpired in our own country in the current year? God is moving mysteriously upon individuals also, and stirring them up to great and famous enterprise in regard to religion. The Barclay family has felt and acknowledged this power, and may be regarded by us as an embodiment of all those great and noble opinions and principles which are contained in our religion, and which are springing up in all the world to the astonishment of kings and priests, and the admiration of the lovers of freedom and of God.

Finally, let us remember that our Reformation is eminently synthe-

tical in its aims—reconstructive; and that while home-efforts are carried out by town, city, county, district and state organization, our efforts in behalf of a common humanity call also for a place on which the whole brethren may take their stand. I interpret our societies, therefore, as being only a stand-point for the Disciples, when they would consult for the general cause, or would discuss great questions involving in some common duty the combined powers of the entire profession. Like our county, district and state conventions, they are collateral and voluntary, yet of excellent use in great measures; and to consult with each other is itself a great measure.

After the address the reports of the Recording Secretary and Treasurer were read, accepted, and referred to an Auditing Committee of three, as follows: T. J. Melish, Jacob Burnet, and Elijah Goodwin.

REPORT OF RECORDING SECRETARY,

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

CONTRIBUTIONS.

J. I. Rogers, Elizaville, Ky.,	$25 00
Park Walton, Point Pleasant, Ky.,	2 00
James Ellis " "	1 00
M. White, Covington, Ky.,	10 05
Mother Mary Dalton, Maysville, Ky.,	10 00
John T. Powell, Ohio,	5 00
Thurston Crane, Eighth St. Cong., Cincinnati, O.,	10 00
R. B. Compton, Cong. Mt. Healthy, O.,	3 00
Andrew Wood, " Maysville, Ky.,	12 70
Dr. E. O. Bell, Fleminsburg, Ky.,	5 00
Sarah Leavitt, Cincinnati, O.,	1 00
J. Rogers, Woodford, Co. Ky.,	5 00
Sunday School, 1st Cong., Cincinnati, O.,	10 00
Collection at close of last Annual Meeting,	77 61
Church at Brownsburg, Indiana,	7 25
I Errett, O.,	7 00
Church at Franklin, Ia.,	17 23
Kentucky State Meeting, for A. Cross,	300 00
" " " donations at meetings of	107 00
	$615 84

Amount brought forward,	$615 84
W. C. Noble,	1 00
Christian Cong., Ky., for A. Cross,	28 00
R. S. Compton, Mt. Healthy Cong.,	10 00
Elizaville Cong, Ky.,	18 00
A. C. Bible Society,	19 80
Mrs. N. Summers,	3 00
Church at Winchester, Ky.,	10 25
Sarah E. Pool,	1 00
C. H. Gould,	10 00
Co-operation Society of Mason and Bracken Cong., Ky.,	9 00
Church at Milford, Ia.,	8 69
Church in Walker Township, Ia.,	4 00
Church at Rushville, Ia.,	30 00
" " Franklin, Ia.,	13 76
" " Edinburg, Ia.,	9 18
" " Columbus, Ia.,	12 00
" " New Hope, Ia.,	4 75
Wm. Burton, Milford, Indiana,	5 00
Ammin Bosley " "	4 00
Jane Prewett, Edinburg, "	5 00
Phebe A. Thompson, " "	1 00
A. C. Thompson, " "	5 00
A. C. Duprey, " "	5 00
Benjamin Irwin, New Hope,	1 50
W. W. Thomas,	1 00
Urich Thomas,	1 00
E. C. Ross,	50
E. Hilligoss,	1 00
Ripley Young,	1 00
Martha A. Irwin,	50
Sanford H. Hilligoss,	50
B. W. Jamison,	7 00
S. W. Branham,	25 00
Maysville Church, by B. W. Jamison,	10 00
W. Standeford,	5 00
Mary A. Nuckols,	15 00
Church at Carthage, Ohio,	6 00
" " Dover, Ky.,	5 25
" " Minerva, Ky.,	10 00
" " Germantown, Ky.,	8 75
" " Lawrence Creek, Ky.,	15 00
" " Beasley Creek, Ky.,	24 00
" " Washington, Ky.,	5 00
" " Mayslick, Ky.,	36 25
" " Mill Creek, Ky.,	12 50
" " Augusta, Ky.,	5 50
George Humlong,	5 00
Anna Reed,	5 00
M. D. Steele,	1 00
Eliza Owen,	1 00
Elias Anderson,	1 00
Stranger,	1 00
E. P. Payne,	9 00
Francis Herr,	5 00
Geo. Cressler,	2 50
S. Bentley,	3 50
John Reed,	1 00
	$1065 52

Amount brought forward	$1065 52
W. B. Flinn,	5 00
John Mendall,	5 00
J. A. Campbell,	5 00
J. H. Terrell,	25 00
Eaton, Ohio, reported by T. J. Murdock,	10 35
Martinsville, Ia., " " "	14 25
New Albany, Ia., " " "	16 67
Louisville, Ky., " " "	2 00
Newbury, O., " " "	7 41
Connersville, Ia., " " "	5 00
Ben Davis' Creek, Ia., " "	28 00
Fayetteville, Ia., " "	13 75
Flat Rock, Ia., " "	25 55
A. R. Benton, " "	25 00
S. H. Benton, " "	16 28
John G. Lyons, " "	5 00
Indianapolis, Ia., " "	1 75
Elizabeth Laing, Butler, N. Y.,	7 50
Mary P. Watson, " "	7 50
Cong. at Davenport, Iowa,	17 00
D. Parrish, estate,	99 50
Mrs. H. Benson,	1 00
Church at Woodsfield, O.,	2 00
" " St Johns, N. B.,	7 50
W. K. Pendleton,	20 00
Illinois State Meeting,	172 51
James Ashley,	2 00
Church at Pittsburgh,	7 50
G. W. Smith and others,	5 00
A. Fenner,	5 00
Church at Danville, Ky.,	18 00
James Challen,	40 00
Nat. Price,	5 00
Church at Union School House,	13 65
G. W. Dillard,	10 60
Miss Jane Shelbourne,	50
Thos. Faulks,	10 00
Lucy Fuller,	1 00
Mrs. Roper,	25
Lexington Church, Ky.,	10 00
Dr. Martin, Ky.,	5 00
Versailles Cong., Ky.,	10 00
Clintonville Cong., Ky.,	10 00
Kankakee Cong., Ia.,	10 00
E. Harvey,	2 00
Kentucky State Treasury,	28 25
Stephen Jones,	5 00
Thos. Bowman,	5 00
John Calfee,	5 00
Samuel T. Calfee,	5 00
Detroit Church, Mich.,	15 00
Susan Faulkner,	1 50
Julia Turner,	1 00
Mary A. Hildreth,	5 00
Jesse Hulet,	1 00
Two strangers,	35
	$1848 04

Amount brought forward,	$1848 04
J. B. Carey,	5 00
Dr. W. H. Phillips,	5 00
P. L. Mitchell,	15 00
Harvey C. Graves,	5 00
Elder John Morton,	15 00
Jacksonville Church,	20 00
Geo. W. Abell,	10 00
Miss Susan Farrar,	5 00
W. D. Davis,	5 00
John Tyler,	5 00
John S. Martin,	5 00
Geo. W. Coleman,	5 00
Elder Cephas Shelbourne,	5 00
Mrs. Cephas Shelbourne,	5 00
Dr. J. L. McKinney,	5 00
Mrs. Mary E. C. Wynn,	5 00
Dr. Frederick Power,	5 00
Andrew Hundley,	5 00
Miss Mary N. Fox,	5 00
B. H. Turner,	5 00
Miss Lucinda De Jarnette,	5 00
" Louiza De Jarnette,	5 00
" C. H. De Jarnette,	5 00
Wm. F. Garnett,	5 00
W. Rowzee	5 00
Mrs. Wm. Rowzee,	5 00
Mrs. Samuel P. Shriver,	5 00
J. H. Harding,	5 00
John Curd,	20 00
Mrs. Lucy H. Duprey,	5 00
Samuel Nuckols,	5 00
Elder John A. Gano,	5 00
R. W. Webb,	25 00
Oliver Farra,	5 00
Geo. Farra,	5 00
B. F. Farra,	5 00
John Marrs,	5 00
Mrs. Elizabeth B. Bland,	5 00
James Howe,	5 00
Wm. G. Fife,	5 00
J. J. Cassell,	5 00
A. J. Kane,	5 00
A. J. Bradshaw,	5 00
J. D Turner,	5 00
Mrs. Sally Smith,	25 00
	$2168 04
Thos. J. Murdock, balance on account of last year,	800 00
Am. Ch. Publication Society, account of last year,	316 12
D. S. Burnet, Balance on account of last year,	119 41
	$3403 57
Balance per Treasurer report of last year,	3445 40

DISBURSEMENTS.

AS PER FOLLOWING ORDERS.

1853	Oct.	17,	No. 73,	D. S. Burnet, Ag'cy,	Postage, and Telegraphing,		$32	57
	"	"	" 74	" "	Liberia Mission,.....		302	00
	"	"	" 75,	R. M. Bishop, "	" Freight bill,.....		23	50
	Nov.	14,	" 76,	John Boggs, "	" Books for,.....		31	00
	"	"	" 77,	C. H. Gould, "	" Bro. Cross, (passage fare)...		12	00
1854	Jan.	9,	" 78,	W. C. Irwin, expense for Mis. rooms for year,			40	00
	"	"	" 79,	" "	to pay T. J. Murdock, sal. one yr.,		800	00
	"	20,	" 80,	" "	for Jerusalem Mission,.....		500	00
	Feb.	13,	" 81,	Wm. Clawson & Son,	printing Minutes,.....		50	00
	"	14,	" 82,	D. S. Burnet,	for Philadelphia Mis. last year,		100	00
	"	"	" 83,	" "	" " " this "		50	00
	"	"	" 84,	" "	N. E. co-operation,.....		100	00
	Mar.	13,	" 85,	" "	for Penn. Mission, A. Shubert,		25	00
	Api.	3,	" 86,	" "	" Jerusalem Mission,.....		500	00
	Aug.	9,	" 87,	S. S. Clark,	for N. E. Co-operation,.....		150	00
	"	"	" 88,	" "	" Augustus Shubert, Missionary		25	00
	Sept.	11,	" 89,	W. C. Irwin,	for T. J. Murdock, bill as agent,		366	66
	"	"	" 90,	" "	" D. S. Burnet, " " " and expences.....		153	00
	"	"	" 91,	" "	" A. Shubert, Missionary,....		65	00
	"	"	" 92,	" "	" Julius Stevens, " book bill,		30	43
	"	"	" 93,	" "	" Jerusalem Mis., English act.		95	77
	"	"	" 94,	" "	" " "		300	00
							$3751	93
				Balance in Treasury at this date,.....			3097	04
							$6848	97

During the past year there were sixty-six Life Members obtained.

W. C. IRWIN, *Rec. Sec'y.*

TREASURER'S REPORT.

GEORGE TAIT, TREASURER, IN ACCOUNT WITH

AMERICAN CHRISTIAN SOCIETY.

1853	Oct.	19	To balance on hand as per last report.....	$2147 63
			" amount received Executors of late treasurer,.....	2297 77
1854	Jan.	7	To cash received from Secretary, as per receipt,.....	359 00
	"	21	" cash received from Secretary,.....	800 00
	Feb.	13	" cash received from Secretary,.....	200 00
	Aug.	18	" cash received from Secretary,.....	105 00
	Sept.	11	" cash received from Secretary,.....	615 09
	"	"	" cash received from Secretary,.....	95 77
	"	20	" cash received from Secretary,.....	195 19
	"	28	" cash received from Secretary,.....	150 00
	Oct.	4	" cash received from Secretary,.....	721 18
	"	15	" cash received from Secretary,.....	237 58
				$6848 97

CR.

	Oct.	27	By cash paid order, No. 74,.....	$502 00
	Nov.	15	" " 45,.....	23 50
	"	24	" " 73,.....	32 57
	"	"	By order No. 76, $31 00, and order 77, $12..	43 00
1854	Jan.	9	By cash paid order No. 78,.....	40 00
	"	"	By cash paid order No. 79,.....	800 00
	"	10	By cash paid order No. 80.....	500 00
	Feb.	16	By cash paid order No. 82,.....	100 00
	"	"	By pd or. No. 83 $50 and or. No. 84, $100..	150 00
	"	18	By paid order No. 81,.....	50 00
	Apl.	7	By paid order No. 85,.....	25 00
	"	"	By paid order No. 86,.....	500 00
	Aug.	6	By pd or. No. 87, $150 and or. No. 88, $25..	175 00
	Sep.	11	By yaid orcer No. 89,.....	366 66
			By paid order No. 90,.....	153 00
			By paid order No. 91 and 02, ...	95 43
			By paid orders No. 93 and 94,.....	305 77
				$3751 93
			Balance in hand,.....	3097 04
				$6648 97

GEORGE TAIT.

Cincinnati, Oct. 18, 1854.

On motion, a committee of three were appointed on Order of Business, as follows: George R. Hand, S. W. Irwin, and J. Dearborn.

On motion, a committee of three were appointed on Nominations, as follows: R. M. Bishop, L. H. Jameson, and J. B. New.

On motion, adjourned to 2 o'clock, P. M.

AFTERNOON SESSION.

The meeting was opened by reading a portion of Scripture, singing, and prayer, Bro. Benjamin Franklin presiding.

The Corresponding Seeretary's report being then in order was presented and read, by Bro. D. S. Burnet, and, on motion, accepted. Bro. Burnet also read several letters in regard to the want of Missionary labor in Home fields, and made some remarks, urging these appeals.

CORRESPONDING SECRETARY'S REPORT.

BELOVED BRETHREN, MEMBERS OF THE CONVENTION:

Another year is gone! and we are once more assembled in Convention to deliberate on the concerns of our general missions. Leaving the individual church, and county, and district and state, to their appropriate fields of labor, ours is the general waste—our "field is the world." The loftiest benevolence and most ponderous purposes, should possess our spirit on such an occasion.

JERUSALEM MISSION.

Much vicissitude has marked the career of our associated effort the past twelve months. The lowering clouds of political convulsion gathered in the horizon of our Jerusalem mission, and the iron heel of war was heard in the land. Last year it was deemed prudent to withdraw the missionaries, but our faithful Barclay was disinclined to leave his post, as there was a reasonable prospect of doing good in comparative safety. However, as society, became more and more unsettled, he desired to return, for a time, to the United States, temporarily transferring his labors from the foreign to the domestic field. We cannot but congratulate the whole missionary family upon the providence which restores them to the bosom of friends and the personal fellowship of churches, from whom they have been so long and so painfully absent.

In the meantime the church is like the turtle dove in the wilderness. Bro. Diness, one of the converts, is at present its spiritual instructor and earthly guardian. We cannot but commend the little flock to the prayers of the brethren present and to the churches at large. We shall be in communication with it from time to time.

LIBERIA MISSION.

Our colored missionary, brother Alexander Cross, sailed from Baltimore Nov. 5th 1853, accompanied by his wife, and son, a boy of eight years. Early in January he landed in Monrovia and spent two

months happily engaged in efforts to commence his missionary labors under the most favorable auspices. In these efforts his zeal carried him beyond the limits of prudence and led him to transcend his instructions. He had been particularly cautioned not to expose himself to the direct rays of the sun and an umbrella had been furnished him as a protection. Impelled however by an earnest desire to get up his house at a point on the St. Paul's river, on one occasion he poled a canoe up that stream, fourteen miles, under the burning tropical sun, and as a consequence, fell, in a few days, a victim to the immigrant's fever. His little son, without a protector on the spot, fell by a similar exposure.

Our mission is suspended and our prospects clouded in gloom. We wait upon Providence for another who shall grasp the sword of the Spirit, where the brave dying hand dropped it. The co-operation of all the brotherhood is earnestly desired in the suggestion of a suitable person to enter upon the African field.

It is due to the memory of the departed, that it should be recorded here, that Alexander Cross was a man of good logic, ready utterance and burning zeal. His fine voice, impressive delivery and ardent piety, fitted him for a wide field of usefulness. But we are taught our dependence upon the laws of health and the providence of God, in this, to us, most afflictive dispensation.

INDIAN MISSION.

It was expected to open this mission among the Cherochees as early as last May, but in consequence of difficulties in the disposition of the property of our missionary elect, and disturbances among the Indians, by which blood was spilled and some relations of the missionary family slain, the whole enterprize was necessarily postponed. If possible it will be commenced early this winter, or at all events, at as early a day as practicable, the effort will be made.

CHINA MISSION.

We have utterly failed to procure a suitable laborer for this field, though I have made application to all the persons who suggested themselves to my mind, as probably available for this mighty enterprize. Since the day a crown of fiery tongues rested upon God's preachers,

token of their office and advocate of their mission, a greater or more effectual door has not been opened for the word of God, than now stands ajar on the threshold of the celestial empire. Who will go and enter, and reap and garner the rich harvest?

DOMESTIC MISSIONS.

Our domestic missions have not been numerous the past year, as the labors of our state conventions have been expended in some of the fields formerly occupied, and proposed to be occupied, by ourselves. We continued aid to the church in Philadelphia, though in a diminished amount. Some assistance has been given to Buffalo and vicinity, and a few other points, including the labors of a German in central Pennsylvania.

The Board of Directors made an appropriation to be used in conjunction with funds offered by the Illinois and Indiana State meetings, to procure evangelical labor for Chicago. It is generally known that there is a handful of brethren in that great and rapidly growing city. In May and in September I visited the place, *en route* to other points on the business of the societies. I learned that the efforts of the little band to build up the cause in the midst of this community, had involved them in heavy expenses and produced but little good in consequence of their having no convenient place of worship to which to invite their fellow citizens. In May I proposed to them to employ some suitable minister, in whose talents and piety they had full confidence, as their future preacher and send him into Illinois to raise ten or twelve thousand dollars for the purpose of buying a lot and erecting a suitable house upon it, he to have his living out of the fund while he was engaged in faithful and profitable labor in raising the money. They approved this plan, as also did the state meeting of Illinois, when I laid it before them. Bro. B. F. Hall is now in the field raising the money.

The destitution is so great and the calls upon us for settled pastors and missionaries are so numerous, that I here incorporate extracts from some letters, one from Memphis,* one from Oregon, and the third from Ohio, as a sample of the demands for preachers. Should we not cry aloud to the Lord of the Harvest for more laborers!

*The letter from Memphis proved too long for insertion here. The church asks for a pastor, rather than a Missionary, and is willing to pay eight hundred dollars for the services of a man of fair talents, piety and industry. Memphis is an eligibly situated and rapidly growing city, with numerous railroads finished and in progress, and is an important point.

OLYMPIA, WASHINGTON TERRITORY,
May 7th, A. D. 1854.

Our object in addressing you, is for the purpose of calling for aid. We want an evangelist here. We want a man here that can proclaim the everlasting Gospel of Christ,—one that is able to build up the cause of Christ in a foreign land. We want the "American Christian Missionary Board" to send us a Minister. We want such an one as will be able to enter thoroughly into the work; one that will bring about a resurrection in the valley of dry bones,—one that is not ashamed of his calling, but who is able and willing to proclaim from the highways and housetops,—that the word of God may sound throughout the land.

In a word, we want "*a strong man.*"

We don't want a "*speculator,*"—one who, as soon as he reaches here, will forget his mission, and enter into the worldly stream of speculation, as has been the case in nearly all the Missionaries sent out here by the other denominations. We don't want a man who will throw aside his Bible and take up the "pick and shovel,"—that will be carried away with the tide of licentiousness. But we want a servant of Christ—that will be able to stand the brunt of a backwoods life,—that is able to enter the forest, and not get alarmed at the first sounds of opposition.

We have a delightful climate, and a pleasant and healthy country, and our prospects are good to become a bright and shining star in the glorious confederation of States. All that we need, is, to have our society and institutions established upon the firm basis of christianity. That the word of God be put in every one's mouth,—that all may know him from the least to the greatest,—that it may run and be glorified. We have a free thinking, independent population, that have expressed a willingness to hear the word preached, when it is not made a mockery. A people that are ready to be convinced when reason and a proper manner of telling it is adopted. But it is worse than folly for an uneducated, blundering preacher to attempt to preach to this people with the hope of success.

The sectarian world have not as yet succeeded in gaining a strong hold on the people, from the fact that the people are not disposed to fall in with that which is hid in mystery and superstition, but are disposed to embrace that which is reasonable and just, and easy of comprehension. In a word, the prospect is a bright one for the estab-

lishment of the true Church of Christ, and for the dissemination of the everlasting Gospel.

We want a man for at least two years, after which time we will be able, no doubt, to support him ourselves. We have no doubt that in that time, if we can get such an one as we have asked for, he will be able to establish a church of sufficient size, that he can be supported handsomely.

Now, Brethren of the Missionary Board, if you have the cause of Christ at heart, (which we have no doubt you have,) if you really wish the spread of the Gospel; if you would be delighted to hear of the establishment of churches, and of the people of this land being made christians; if you have any sympathy for the wants of a destitute brotherhood; if you would gladden our hearts, and cause a rejoicing among the people of God in this far off land, you will certainly send us a Missionary, and send us such an one, or as near as may be, as we have petitioned for.

Hoping that at your next annual meeting you will consider our petition, and believing that you will take immediate action thereon, we shall rest in hope until the day arrives; in the meantime we expect to be engaged as much as possible in the good work, but you know that an *army* can do but little without a *leader*.

Believing that we have said enough for this time, we leave the matter with you for your favorable consideration, promising, perhaps, to address you again when a favorable opportunity offers.

In hopes that we may all live the life of the righteous, so that when we leave this mortal flesh, we will rise to enjoy the everlasting pleasures of each other's company, and bask in the smiles of Jesus, who will be our good shepherd, we bid you farewell for the present.

STEPHEN GUTHRIE,
CYRUS HIMES,
STEPHEN D. RUDDELL.
URBAN E. HICKS.

BEALLSVILLE, MONROE CO., OHIO,
Oct. 12th, 1854.

D. S. BURNET,—*Dear Brother*: Not having any personal acquaintance with you, but being a reader of the Age, and through other sources knowing you to hold a position in this reformation which many of our brethren do not hold,—I mean in relation to Missions,—it is to you, then, that I would extend an inquiry: Whether you will not lend your influence, at the coming Anniversary of the 17th inst., in behalf

of establishing a Mission in Germany? You probably have thought of the project. I know not; but should you not have had it in your mind, I implore of you to do what you can for it. Mention it to the Convention. Use your utmost exertion for it; for, my good Brother, my advice would be to have this up in Convention. Germany is the field to do good; it is at this time in the thraldom of ignorance and superstition. A field is open here for much usefulness. The people there are asleep on Christianity, not knowing the right way of the Lord. Sin and folly are stalking abroad in the land. Convince the German citizen of the error of his way, and he will forsake it; he will be willing to turn to the Lord. But how shall this be done without it be done through the Christians of America? for, believe me when I tell you, that Lutheranism and Romanism tolerate all follies and deformities of society. I speak that which I know. The custom of the society is to keep work shops open on First-day mornings until 10 or 11 o'clock. Next form is to go to church for an hour and a half. Next, you can see in the afternoon of that holy day of the Lord, preachers and people at the coffee-house and ball-rooms. It is my belief that if a mission should be established there, that it would redound to the glory of the Lord in a short time, and again it is my belief, that a mission, in the course of one year would support itself, and in a few years after would be a great auxiliary to other missions in other parts. Knowing the state of affairs so well there, and knowing, too, that there is a portion of the people, that, if they had the ancient order of christianity preached to them, would not refuse half as long as a great many of American citizens do. There are persons, no doubt, in this reformation who need only to see their true position, and who will respond to put every good into action. You, my Brother, would confer a favor on one whose heart yearns for the salvation of Germany. Write and speak on this project of having a mission established there. Use your influence; get others to do likewise. I think that men could be found who by some due instruction and tuition would love the cause well enough to proclaim to sinners and corrupt society the primitive Gospel. Then can we have such a project up soon?

Yours in the one hope HENRY LOHMIRE.

N. B. Pardon errors in this, as I am a Prussian by birth.

From such communications, if we did not know it before, we learn that our cause is in a condition of great peril. Every effort made for

the conversion of sinners and establishment of churches demonstrates our moral power; the paucity of those efforts, and the greater paucity of our settled ministry, betrays our weakness—our lamentable weakness. Our want, our crying want is more men, qualified men. "The time is short. It remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it." This applies to all, but with peculiar force to those who have sheathed the sword of the spirit and unstrung the bow of Israel's strength. We need to call in all the officers on furlough and arm for the conflict. Half our ministry is idle or nearly so; and yet were they all in the field, the hosts were not half officered, nor the enemy properly invaded. The want, the great want, is men. How shall we supply the demand?

DISBURSEMENTS.

But a small sum has been paid out this year in consequence of the peculiar condition of the Foreign Missions. The safety of our Jerusalem mission was imperiled, and how large a sum would be required to remove our mission family, and protect our interests in that quarter, we were unable to divine. After the fall of our Liberia missionary we reserved funds to send out a successor, and we have been compelled to hold ourselves in readiness to commence the Cherochee Mission at short notice. Added to all this we hoped to have started a mission in California, as an integral portion of our country, and for the sake of the Chinese residing there. Individually, I have looked to labor performed among these American Chinamen as the means of preparing missionaries and native Chinese assistants for the China mission. Oregon and Washington Territories too and many other portions of our own country are crying aloud for help, but we have no men for them. From such causes our treasury, feeble as it is, has not been exhausted.

All of which is respectfully submitted.

D. S. BURNET, *Cor. Sec'ry.*

The Report on Order of Business being called for, Bro. Hand presented the same, which, after reading, was accepted and adopted.

REPORT OF COMMITTEE ON ORDER OF BUSINESS—The Committee appointed to arrange the Order of Business, beg leave to report the following:

1st. Enrollment of Delegates, and reception of funds.
2d. Reports of Committees.
3d. Jerusalem Mission.
4th. African Mission.
5th. Other Foreign Missions.
6th. Home Missions.
7th. Agencies, and other appliances for raising funds and increasing the efficiency of the Society.
8th. Miscellaneous Business.

All of which is respectfully submitted.

G. R. HAND.
S. W. IRVIN,
J. A. DEARBORN, } *Committee.*

The first item in the Order of Business, as adopted, being the Enrollment of Delegates the following names were entered. (See list of Delegates on page 5.)

2d. Item of business—being Report of Committees. The report of the Committee on nominations was presented by Bro. J. B. New—, which being read, was on motion accepted and adopted.

The committee on nomination of officers for the ensuing year respectfully present the following names:

PRESIDENT.	
ALEXANDER CAMPBELL,...	Va.
VICE PRESIDENTS.	
BENJAMIN FRANKLIN,	Ohio.
ISAAC ERRET - - - - -	"
L. H. JAMESON, - - - - -	Ind.
S. W. LEONARD, - - - - -	"
E. GOODWIN - - - - - -	"
J. O'KANE - - - - - - -	"
J. M. MATHES - - - - - -	"
J. B. NEW - - - - - - -	"
GEORGE CAMPBELL - -	"
B. HALL - - - - - - - -	Ky.
WALTER SCOTT - - - -	"
J. T. JOHNSON - - - -	"
L. L. PINKERTON - - -	"
SAMUEL ROGERS - - -	"
W. K. PENDLETON - - -	"
JOHN YOUNG - - - - -	Md.
J. M. ALLEN - - - - -	Mo.
J. T. JONES - - - - -	Ill's.
COR. SEC.—D. S. BURNET.	
REC. SEC.—WILLIAM C. IRWIN.	
TREASURER.—GEORGE TAIT.	

BOARD OF MANAGERS.	
J. A. DEARBORN.	
A. M. LESLIE.	
H. HAMILTON.	
G. W. BISHOP.	
JACOB BURNET.	
T. J. MELISH.	
B. S. LAWSON.	
C. H. GOULD.	
S. S. CLARK.	
W. P. STRATTON.	
JOHN D. STILLWELL.	
JOSIAH FOBES.	
R. M. BISHOP.	
Dr. J. HOPPLE.	
GEORGE S. JENKINS.	
JAMES LESLIE.	
B. K. SMITH - - - - -	Ohio.
W. S. GRAY - - - - -	"
WM. IRVIN - - - - -	"
T. J. MURDOCK - - - -	"
J. J. MOSS - - - - - -	
ISAAC STRICKLE - - -	
WM. MORTON - - - -	Ky
JOHN I. ROGERS - - -	

J. B. NEW.
L. H. JAMESON. } *Committee*
R. M. BISHOP.

The report of the auditing Committee was presented by Bro. T. J. Melish.

The Committee appointed to audit the Reports of the Rec. Sec'y and Treasurer respectfully report, that they have examined, and find them correct.

T. J. MELISH.
E. GOODWIN.
JACOB BURNET. } *Committee.*

On motion, the report was accepted, and the Committee discharged.

3d. Item of business being Jerusalem Mission, Bro. Bramwell moved that it be laid on the table. Motion carried.

4th. Item being the African Mission. On motion of Bro. E. Goodwin,

Resolved, That we commend the Liberia Mission to the favorable consideration of the Board of this Society, and request said Board to endeavor to secure an efficient missionary for that field as soon as possible.

5th. Item, the Foreign Missions. On motion of Bro. D. S. Burnet,

Resolved, That we commend to the attention of the Board the establishment of a mission in Germany, as soon as possible.

On motion of Bro. Jas. Challen, *Resolved*, That we recommend to the Board the establishment of a mission in France, and that Bro. C. Louis Loos be corresponded with, in regard to taking charge of the same.

On motion of Bro. George R. Hand, *Resolved*, That the expediency and practicability of establishing a mission in China be earnestly recommended to the consideration of the Board of Managers of this Society. This resolution, after being discussed by brethren Pendleton, D. S. Burnet, Hand, Scott and Challen, was lost.

On motion by Bro. Isaac Errett, *Resolved*, That the Cor. Sec. be requested to make inquiry into the expediency of establishing a mission in China, and report at the next annual meeting.

6th. Item of business—Home Missions.—On motion of Bro. W. K. Pendleton, *Resolved*, That the Board be instructed to establish, as speedily as practicable, as full and efficient a corps of missionary laborers in the various fields of the Society's operations, as the funds of the Society will allow. This resolution, after remarks by brethren Pendleton, Gray, Challen, Ethridge, L. H. Jameson and Smith, was carried.

7th. Item of business—Agencies and appliances for raising funds.—

On motion by Bro. Elijah Goodwin, referred to the Board of Managers.

On motion by Bro. Dearborn, *Resolved*, That we commend to the attention and sympathy of our Brotherhood everywhere, the appeal of our colored brethren, worshipping on Harrison St. in this city, for assistance in enabling them to relieve themselves of their present burden of debt, incurred by the purchase of the house and lot, where they now meet for the worship of the Lord.

8th. Item of business, Miscellaneous Business, was laid on the table by consent.

On motion, adjourned.

W. C. IRWIN, *Rec. Sec.*

CONSTITUTION

OF THE

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

ART. 1.—This Society shall be denominated the "American Christian Publication Society," the object of which shall be to diffuse the knowledge of the Christian religion by the publication and circulation of religious Tracts, Papers and Periodicals, Sunday School books, and other works.

ART. 2.—Any person, contributing twentyfive dollars, shall be a life-member; and any person, contributing one hundred dollars, shall be a life-director; and every person who contributes one dollar, or more, at the annual meeting, shall have the privilege of membership during the meeting.

ART. 3.—The annual meetings of the Society composed of life-members, life-directors, and delegates from the Church of Christ in North America, co-operating with the Society, (each Church being entitled to three Representatives,) shall be held on the first Thursday after the third Lord's day in October, when the Board of Directors, and other officers, shall be elected, and the proceedings of the previous year reported.

ART. 4.—The Officers of this Society shall be a President, twenty Vice Presidents, a Clerk and a Board of fifteen Directors. The Board of Directors shall be composed of Brethren who shall live in Cincinnati or its vicinnity; and the President, two Vice Presidents and a Clerk shall be selected by the Society from among the members of the Board of Directors.

ART. 5.—The Board of Directors, eight of whom shall constitute a quorum, shall have power to enact by-laws for the regulation of its own business, and the regulation of the Society, subject at any time to revision by the Society; to manage all the business operations of the Society, and to appoint such committees and agents as to them shall seem fit.

ART. 6.—The President, Clerk, or either of the two Vice Presidents who belong to the Board of Directors, may call special meetings of the Board; and the Board shall have power to call special meetings of the Society.

ART. 7.—No change shall be made in this Constitution except by a vote of two thirds of the members present at an annual meeting, nor unless the same shall have been proposed at the previous annual meeting, or recommendation of the Board.

MINUTES OF THE SEVENTH ANNUAL MEETING

OF THE

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

The society held its meeting in the 1st Christian Church, corner of 8th and Walnut streets, Cincinnati, Ohio, at half past 10 o'clock, A. M. Thursday, Oct. 19th.

The President, Bro. B. S. Lawson, opened the meeting, by reading the Scriptures. Prayer by Bro. L. H. Jameson.

The President delivered an extemporaneous address.

On motion of Bro. D. S. Burnet, Whereas certain statements have appeared in the M. Harbinger, calculated to unsettle the confidence of the Brotherhood in the American Christian Publication Society, and whereas a former clerk of the Society has been given as the author of those statements. Therefore

Resolved, That a committee of five be appointed by the President to investigate the grounds of those charges, and report to this meeting.

The President appointed Breth : Jno. Rogers, of Kentucky, Elijah Goodwin and L. H. Jameson, of Indiana, S. W. Irvin, of Kentucky, and A. E. Strickle, of Ohio, that committee.

On motion, *Resolved*, That Breth : Challen, Burnet and Dearborn be appointed a committee to prepare business for this Society.

On motion, adjourned till 2 o'clock, P. M.

2 o'clock, P. M.

The Society met pursuant to adjournment, Bro. Lawson presiding, the meeting was opened by reading the Scriptures and prayer.

Minutes of previous meeting were read and approved.

The committee appointed on the order of business, reported as follows :

1st.—Enrollment of members and reception of funds.
2d.—Report of Investigating Committee on the report of the Board.
3d.—Appointment of Nominating Committee.
4th.—Miscellaneous Business.
5th.—Election of Officers.

On motion of Bro. Beck, *Resolved*, That a nominating committee of three be appointed by the President.

Bro. Bishop, Gray and Hand were appointed that committee.

Bro. Leonard, in accordance with a motion he presented at the last annual meeting, offered the following resolution, viz :

Resolved, That the 2d article of the Constitution be changed, to read thus :

Art. 2d.—Any person contributing twenty-five dollars to this Society, shall be a life member ; and any person contributing one hundred dollars, shall be a life director ; and any person who contributes one dollar or more at the annual meeting, shall have the privilege of membership during the meeting.

On motion of Bro. Leonard, *Resolved*, That it be recommended to the Board of the American Christian Publication Society, to appoint as soon as practicable, one or more agents in each State of the Union to solicit funds to aid in the publication of a Sunday school library and other Christian publications ; and that in the appointment of said agents, this Board co-operate as far as possible with the Boards of the American Christian Bible and the Am. Christian Missionary Societies.

On motion of D. S. Burnet, *Resolved*, That we deeply deplore the loss of Bro. J. B. Darst, late an active member of the Board and Life Director of this Society ; and that we sympathize most deeply with his afflicted family.

On motion of Bro. D. S. Burnet,

Resolved, That as during the session of the American Christian Bible Society, no mention was made of the recent decease of Dr. John L. Waller, L. L. D., a most decided advocate of a new version, we sincerely express our high regard for his memory, and sympathize with his afflicted family.

On motion *Resolved*, That Bro. D. S. Burnet, be requested to communicate the expressions of our sympathy, to the family of John L, Waller; and that the President of this society, inform the bereaved family of our beloved Bro. Darst of our action.

On motion of Bro. D. S. Burnet, *Resolved*, That all our churches be earnestly exhorted to establish as many Sunday schools as it is possible for them to effectively sustain, and that they be requested especially, to sustain those schools we now have among us, by sending their children to them, and by their personal advocacy of them before the Divine throne.

On motion of Bro. James Challen, *Resolved*, That the American Christian Publication Society, heartily approve the objects of the American Bible Union, in furnishing a revised version of the English Scriptures, and that they are pleased with the care and diligence exhibited in the contributions already furnished by that society.

On motion of Bro. Leonard, *Resolved*, That those Brethren present, who are willing to act as agents for this society, taking a per cent. of

their actual collections, in payment of their salary; be requested to leave their names with the Recording Secretary,

On motion, adjourned to meet at 7 o'clock this evening.

7 o'clock, P. M.

The Society met pursuant to adjournment, Bro. Lawson presiding. The meeting was opened, by reading the Scriptures and prayer.

Minutes of previous meeting were read and approved.

Bro. Jno. A. Dearborn presented the following resolution, and delivered an address in its behalf, viz., *Resolved*, That we highly approve of the objects of the American Christian Publication Society, and that we commend it to the moral and material aid of our brotherhood wherever scattered throughout our widespread country.

On motion *Resolved*, That we recommend to our Brethren, the Ladies Christian Annual.

The Committee, to whom was referred the preamble and resolutions, concerning the financial condition of the society, reported as follows:

The Committee, to whom was referred the resolution, touching the condition of the American Christian Publication Society, beg leave to report; that having examined the books and records of said society, from its organization up to the present time, and having also examined the books of the American Christian Missionary Society, with reference to its transactions with the American Christian Publication Society and having obtained from the former clerk, in the presence of the parties concerned, the data upon which his objections to said society were founded—there are in our judgment, no just grounds to question the ability, or integrity of the managers of said society. They have also examined the report of the local agent for the present year, and find it correct, all of which is respectfully submitted.

JOHN ROGERS,
ELIJAH GOODWIN,
L. H. JAMESON,
A. E. STRICKLE,
S. W. IRVIN.
} *Committee.*

On motion their report was accepted, one dissenting.

Additional Statement.

Being called upon to furnish a statement of the condition of the accounts, called in question by the Millennial Harbinger, and as kept by the former Secretary, John Boggs, up to the time of his leaving the office of the Publication Society, I find them to be as follows: The account with the American Christian Missionary Society, shows that the Publication Society owed the Missionary Society $306,37, a large portion of which, was an amount assumed by the agent to pay to the Missionary Society, at the request of Bro. A. Campbell, who

became indebted to that society, by receiving funds from its subscribers; all of which were fair business transactions. The account with the American Christian Bible Society, shows that the Bible Society owed the Publication Society $142,43. The account with the Sunday School Library, shows that the Publication Society had received on that account $119,50, but had expended it all in the preparation of a juvenile literature and much more besides; and that since then all obligations for the Sunday School Library, have been fully met.—The account of the Bible Union, shows that the Publication Society owed that account $15,00. This last account was transferred by John Boggs to the credit of the American Christian Bible Society account, about one month before he left the office. This transfer was probably based upon the fact, that the Bible Society was largely in advance to the Bible Union. W. C. IRWIN, *Secretary*
American Christian Publication Society.

GEORGE TAITS' STATEMENT.

I was the treasurer of the Missionary Society last year. I never loaned any of the missionary fund, to the Publication Society. I once loaned $400,00, to the business committee, taking one of them as security. It being an ordinary business transaction, neither Board was cognizant of it. I can pay out no missionary funds without an order of the Board, signed by the presiding officer and secretary.

CINCINNATI, Nov. 6. GEO. TAIT.

On motion of Bro. Bramwell, *Resolved*, That the Editors of the Millennial Harbinger, Christian Age, and all other papers sustained by the Brethren be requested to publish the report of committee on the financial condition of this society.

The Committee on nomination of officers for the ensuing year, reported as follows:

PRESIDENT.

B. S. LAWSON, - - - - Cin.

VICE PRESIDENTS.

D. S. BURNET, - - - - "
J. A. DEARBORN, - - - "
ELIJAH GOODWIN, - - Ind.
J. J. MOSS, - - - - - Ohio.
R. J. LATIMER, - - - - Ky.
L. H. JAMESON, - - - - Ind.
JOHN MEAD, - - - - N. O.
LOGAN WALLER, - - - Va.
GEORGE J. BYRD, - - N. Y.
CORBLEY MARTIN, - - Ind.
B. F. HALL, - - - - - Ky.
JAS. CHALLEN, - - - - Phila.
J. L. ETHRIDGE, - - - Ill.
B. FRANKLIN, - - - - Cin.
JOHN I. ROGERS, - - - Ky.
S. W. IRVIN, - - - - "
WALTER SCOTT, - - - "
JAS. M. MATHES, - - - Ind
B. K. SMITH, - - - - - Ohio.
W. W. HAPPY, - - - - Ill.

DIRECTORS.

B. S. LAWSON, Cin.
D. S. BURNET, "
JNO. A. DEARBORN, "
GEO. TAIT, "
JACOB BURNET. "
C. H. GOULD, "
C. W. FRANKLIN, "
J. D. STILWELL, "
H. HAMILTON, "
GEO. S. JENKINS, "
T. J. MOORE, "
W. C. IRWIN. "
THOS. J. MELLISH, "
JAS. HOPPLE, "
R. M. BISHOP, "
C. W. FRANKLIN, *Clerk.*

Report accepted. On motion they were duly elected.

On motion, *Resolved*, That when we adjourn, we adjourn to meet to-morrow morning at 9 o'clock. On motion adjourned.

Friday Morning 10 o'clock.

The Society met pursuant to adjournment.
The meeting was opened by reading the Scriptures and prayer.
Minutes of previous meeting were read and approved.
On motion adjourned. JAMES LESLIE, *Secretary*.

REPORT

ON GENERAL AGENCY, SUNDAY SCHOOL LIBRARY, FUTURE DUTIES, &c.

When Cyrus needed money, he informed the officers and men of his army, and it was forthcoming, in amounts greater than he required. When Moses called for the precious metals, and fine twined linen for the construction and furnishing of the tabernacle, of their penury, the wanderers of the wilderness, brought more than was requisite for the pavilion of the most High, the richest and most gorgeous tent ever raised or ever struck. It is because the human heart is the most valuable of all caskets and encloses the richest of all treasures, having every other treasure in its keeping. Touch the spring which opens this, and you uncase the gold of Ophir, and the diamonds of Golconda. The magnetic touch is the love of God. In the case of the royal Mede it was reverence and esteem for a beloved commander. The magic wand in the hand of Moses, that brought the jewels, was the devout and holy regard for the word of Jehovah in the hearts of the people.

We rightly judged that the mines of benevolence were in the hearts of our brotherhood. "The earth is the Lord's, and the fulness thereof," and the friends of Jesus have but to have this matter pressed upon their attention, to yield the revenue to the rightful owner. As far as I have tried the advocacy of our societies, I have fully demonstrated the correctness of this judgment. To be sure, in this field, as in the one in which "a sower went forth to sow," there is great difference of soil" and of produce, for the labor bestowed. Some seed seem lost upon stony insensibility, and some choked by a thorny after thought, or a rank growth of sensual affections, but there is much good soil, and in it room for an ample diversity of yield—some twenty, some sixty, and some an hundred fold; the "good" "better" and "best" of labors of love.

During fifteen or sixteen months, I have visited parts of Ohio, New York, Maryland, Virginia, Pennsylvania and Kentucky twice, and Indiana, Illinois, Iowa and Missouri once, collecting nearly all the $4,607,00, received of life members and by donations. I obtained pledges to the amount of $9300,00, (for which services, I received $1,093.08,) collecting also at the same time, large amounts for the American Christian Bible and Missionary Societies. In connection with this labor, I preached continually, and witnessed the obedience to the faith of between three and four hundred persons of various ages and both sexes.

The labors of the Publication Committee, have consisted mainly in the examination of more than twenty manuscript books, of which a goodly portion have been stereotyped, and others of them are now undergoing that process. These works are calculated to do good service. Some of our favorite writers are engaged on them and others are under promise. Of the most captivating, several are written by Christian women, the delicacy of whose perceptions, and the generosity of whose natures, eminently qualify them for this most responsible task.

It is desirable that those persons who are engaged on manuscripts for the Sunday School Library, should complete them at an early day. Our cause is suffering for a want of this Library. Schools have been discontinued in default of this supply, and others are discouraged. Many brethren have, for more than a year, contented themselves with promising to write. The Lord quicken their consciences!

In the assumption of the Christian Age, Sunday School Journal and stereotype plates, formerly held by Jethro Jackson, the Board incurred a formidable obligation, not only for the original purchase, but also by the faithful supply of an unexpectedly large number of papers to subscribers who had prepaid. This of course cramped their efforts during the past year, as all the labor performed on the Sunday School Library, has been faithfully compensated. The Board is yet personally liable for some considerable amount. As soon as a sufficient series of Sunday School books can be prepared and stereotyped, a heavy outlay will be required to furnish paper, print and bind them. This expense will be large and calls for a rapid accumulation of funds.

In the history of our movements, one important fact has escaped the attention of some. The members of the board resident in Cincinnati and vicinity, by the law of Ohio, are personally responsible for the obligations contracted by them—a fair guaranty of their vigilance and faithfulness.

The board, its agents and officers, earnestly solicit the sympathy, and prayers, as well as the substantial support of the Brotherhood. Our work is great and the results are to be momentous. Let each take hold and try the virtue of the long pull, the strong pull, and the pull altogether. All of which is respectfully submitted.

D. S. BURNET, *General Agent.*

ACCOUNTS OF LIFE DIRECTORS AND LIFE MEMBERS

IN THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

LIFE DIRECTORS.

		Dr.	Cr.
DABNEY W. PARRISH,	Kentucky,	$100 00	$55 00
D. S. BURNET,	Ohio,	100 00	100 00
T. J. NEWCOME,	Ohio,	100 00	5 00
J. J. MOSS,	Ohio,	100 00	10 00
ALEXANDER CAMPBELL,	Virginia,	100 00	100 00
JOHN SHACKLEFORD,	Kentucky,	100 00	100 00
JAMES CHALLEN,	Pennsylvania,	100 00	
WILLIAM MORTON,	Kentucky,	100 00	100 00
JOHN O. KANE,	Indiana,		

LIFE MEMBERS.

	Dr.	Cr.
Nathaniel Price, Ohio,	$25 00	$5 00
Walter Scott, Ky.,	25 00	
B. S. Lawson, Ohio,	25 00	
James Challen, Ohio,	25 00	10 00
J. B. New, Ia.,	25 00	2 00
Jno. M. Bramwell, Ohio,	25 00	5 00
Charles Osborne, Ky.,	25 00	
Waller Small, Ky.,	25 00	15 00
Mrs. Huldah Standeford, Ky.	25 00	
H. O. Clark, Ohio,	25 00	
S. W. Reeder, Ohio,	25 00	
H. Van Tuyl, Ohio,	25 00	
Mrs. Dickenson, Ohio,	25 00	25 00
Mrs. A. C. Wallace, Ohio,	25 00	25 00
A. B. Luce, Ohio,	25 00	
Jacob Burnet, jr., Ohio,	25 00	
J. T. Snodgrass, Ohio,	25 00	13 00
Mrs. Sarah Lawson, Ohio,	25 00	
Benj. Franklin, Ohio,	25 00	
Mrs. Reeder, Ohio,	25 00	
Alexander Scott, Ohio,	55 00	
Miss Ann Stout, Ohio,	25 00	25 00
Mrs. Charlotte Price,	25 00	10 00
Mrs. O. Bryan, Ohio,	25 00	
Mrs. Rubecca Van Tuyle,	25 00	
Mary. G. Burnet, Ohio,	25 00	25 00
A. Trowbridge Ohio,	25 00	
Wm. Patton, Ohio,	25 00	25 00
Mrs. Geo. Tait, Ohio,	25 00	25 00
Samuel Ayres, Ky.,	25 00	25 00
Mrs. Deford, Ohio,	25 00	

	Dr.	Cr.
S. S. Church, Mo.,	25 00	
Mrs. Sarah Bromwell, Ohio,	25 00	25 00
Jos. M. Tilford, Ia.,	25 00	
L. H. Jameson, Ia.,	2 00	
Mrs. Ann Allen, Ky.,	25 00	
Mrs. Steele, Ky.,	25 00	25 00
J. W. Redd, Ky.,	2 00	
Thos. Graddy, Ky.,	25 00	25 00
Sarah Graddy, Ky.,	25 00	25 00
L. B. Crutcher, Ky.,	25 00	25 00
Mrs. Childs, Ky.,	25 00	
Mrs. Maria New. Ia.,	25 00	
James Ellis, Ky.,	25 00	5 00
Park Walton, Ky.,	25 00	5 00
W. A. Sly, Ky.,	25 00	8 00
John O'Kene, Ia.,	25 00	
Julia A. O'Kane, Ia.,	25 00	
John Clifford, Ia.,	25 00	16 00
Dr. Eph. Clifford, Ia.,	25 00	2 50
Geo. Campbell, Ia.,	25 00	
Geo. W. Branham, Ia.,	25 00	
D. C. Branham, Ia.,	25 00	
Dr. Wm. Hays, Ohio,	25 00	25 00
Anne Hays, Ohio,	25 00	25 00
Wm. H. Hopson, Mo.,	25 00	25 00
Sarah Allen,	25 00	
J. Grigg,	25 00	
John T. Johnson, Ky	25 00	
T. J. Melish, Ky	25 00	25 00
James Mitchell, Ohio	25 00	
Alexander Hale, Ohio	25 00	

	Dr.	Cr.
Wm. Davenport, Ill.....	25 00....	
John Tait, Ia.....	25 00. ..	25 00
Dr. N. T. Marshall, Ohio....	25 00....	25 00
Mrs. Elizabeth Marshall, O.	25 00....	25 00
Mrs. Margaret Arnold, Ky..	25 00....	
A. C. Thompson, Ia.....	25 00....	25 00
Albert Allen, Ky.....	25 00....	10 00
James Tyler, Va.....	25 00....	25 00
Thos. Montague, Ohio.....	25 00....	25 00
John R. Frame, Ohio.....	25 00....	25 00
Fielding Thurman, Ky.....	25 00....	25 00
Perry Layton, Ky.....	25 00....	5 00
George Shield,.....	25 00....	5 00
T. J. Murdock, Ohio.....	25 00....	
Dr. H. O. Clark, Ohio,.....	25 00....	
B. S. Lawson, Chio.....	25 00....	
George Arthus, Ky,.....	25 00....	5 00
Gen'l R. Soward, Ky.....	25 00....	5 00
Jas. Hanshall Ky.....	25 00....	25 00
by D. Warner.		
John G. Tompkins, Ky.....	25 00....	10 00
by J. W. Parrish.		
A. Rains, Ky, by J. G. Allen	25 00....	25 00
J. R. White, Ky.,.....	25 00....	5 00
by J. C. Caldwell.		
G. W. Ellery, Ky,.....	25 00....	5 00
by five persons.		
John Rogers, Ky,.....	25 00....	
by L. L. Pinkerton.		
S. W. Irvine, Ky.....	25 00....	15 00
by John Rogers.		
S. Rogers, Ky.....	25 00....	15 00
by J. W. Harding.		
Philip Burns, Canada.....	25 00....	10 00
John P. Robinson, Ohio.....	25 00....	10 00
Wm. B. Hillman, Ohio.....	25 00....	10 00
A. H. Comstock, Chio.....	25 00....	10 00
James Egbert, Ohio.....	25 00....	10 00
R. S. Benedict, Ohio.....	25 00....	10 00
Harriet L. Bull, Ohio.....	25 00....	5 00
Rich. Dewy, Ohio.....	25 00....	5 00
Mrs. J. B. Blackman, Ohio..	25 00....	5 00
Sarah M. Rickards, Ohio....	25 00....	10 00
Wm. Gardner, Ohio,.....	25 00....	5 00
Constant Lake,.....	25 00....	5 00
J. H. Jones, Ohio.....	25 00....	10 00
by J. P. Robinson.		
Mrs. Nancy Strahan, Ohio..	25 00....	5 00
Samuel Miller, Ohio.....	25 00....	10 00
Jacob Hoffman, Ohio.....	25 00....	10 00
J. W. Lanphear, Ohio.... ..	25 00....	5 00
by S. Church.		
Wm. Hayden, Ohio.....	25 00....	10 00
by A. L. Soule.		
Isaac Errett, Ohio,.....	25 00....	10 00
by A. L. Soule.		
Charles Judd, Ohio.....	25 00....	10 00
A. S. Hayden, Ohio.....	25 00....	10 00
by John P. Robinson.		
Hubbard Pendleton, Ohio,..	25 00....	5 00
Mrs. Achsah Butler, Ohio..	25 00....	10 00
Eliza Anne Chase, Ohio....	55 00....	5 00
Mary M. Smith, Ohio.....	25 00....	5 00
Joseph Butler, Ohio.....	25 00....	10 00
Dana Hall, Ohio.....	25 00....	10 00
Leonard Southmead, Ohio..	25 00....	10 00
A. B. Greene, Ohio.....	25 00....	10 00
by M. Jewett.		

	Dr.	Cr.
J. W. Errett, Ohio.....	25 00....	5 00
by Nelson Rφot.		
K. Porter, Ohio.....	25 00....	15 00
G. W. Abell, Va.....	25 00....	10 00
Miss Susan Farrar, Va.....	25 00....	5 00
Mrs. Martha A. Martin, Va..	25 00....	5 00
G. W. Coleman, Va.....	25 00....	5 00
Cephas Shelbourne, Va.....	25 00....	5 00
Dr. J. L. McKinney, Va.....	25 00....	5 00
Andrew Hundley, Va.....	25 00....	5 00
John T. Frazier, Va.....	25 00....	5 00
Geo. E. Tingle, D C.....	25 00....	5 00
John P. Dickinson, D C.....	25 00....	5 00
Daniel Strickler, D C.....	25 00....	5 00
Wm. Ashman, D C.....	25 00....	5 00
Wm. Cary Coffin, Pa.....	25 00....	5 00
Wm. K. Pendleton, Va.....	25 00....	5 00
John Crum, Ia.	25 00....	10 00
Mrs. A. M. Shouse, Ky.....	25 00....	25 00
John Curd, Ky.....	30 00....	30 00
R. R. Hunt, Ky.....	30 00....	30 00
W. H. Lowe, Ky.....	25 00....	5 00
George Rogers, Ky.....	30 00....	30 00
Samuel Nuckols, Ky.....	25 00....	5 00
John Whitesides, Ky.....	25 00....	5 00
Roger Jones, Ky.....	25 00....	5 00
John Morton, Ky.....	25 00....	10 00
John Spencer, Ky.....	30 00....	30 00
W. H. Spencer, Ky.....	30 00....	30 00
James Nelson, Ky.....	25 00....	30 00
Presly G. Hopkins, Ky.....	30 00....	10 00
R. M. Webb, Ky.....	30 00....	10 00
Robert McMillan, Ky.....	30 00....	6 00
D. Tolbot, Ky.....	30 00....	6 00
A. E. Hibler, Ky.....	30 00....	10 00
Elias Darnell, Ky.....	30 00....	6 00
M. W. Conway, Ill.....	30 00....	30 00
Mrs. L. D. Hickman, Mo	25 00....	5 00
Lewis Bryan, Mo.....	30 00....	30 00
Alexander Baxter, Mo.....	30 00....	5 00
Henry H. White, Ky.....	25 00....	5 00
Mrs. Arch. Robards, Mo....	30 00....	5 00
Mrs. Henry Bell, Ky.....	30 00....	30 00
Henry D. Palmer, Ill.....	25 00....	5 00
L. Ethridge, Ill.....	30 00....	5 00
Wm. T. Major, Ill.....	30 00....	5 00
Mrs. Margaret Major, Ill....	30 00....	5 00
Alex. McCollum, Ill.....	30 00....	3 00
P. B. Garret, Ill.....	30 00....	5 00
Milton Booth, Ill.....	30 00....	5 00
Phillip Coffman, Ill.....	30 00....	7 00
James W. Sullivan, Ky.....	30 00....	10 00
Mrs. Lafon, Ky.....	25 00....	
Wm. Rogers, Ky.....	25 00....	5 00
Wm. E. Christian,.....	30 00....	5 00
W. Steele, Ky.....	30 00....	5 00
Mrs. Eliza Price, Ky.....	30 00....	5 00
And. Steele Ky.....	30 00....	5 00
J. L. Baily, Ky.....	30 00....	30 00
Joseph Wasson, Ky.....	30 00....	5 00
Dr. Wm. Campbell, Ky....	30 00....	30 00
Mrs. Anne Stone, Ky.....	30 00....	5 00
B. C. Ashley, Ky.....	30 00....	5 00
Robert C. Ashley, Ky.....	30 00....	5 00
.....	30 00....	5 00
Francis Apperson, Ky.....	30 00....	5 00

LIFE DIRECTORS

IN THE

MISSIONARY SOCIETY.

		Dr.	Cr.
S. W. LEONARD,	Indiana,	$100 00	$100 00
W. K. PENDLETON,	Virginia,	100 00	100 00
WM. MORTON,	Kentucky,	100 00	100 00
ALEXANDER CAMPBELL,	Virginia,	100 00	100 00
SISTER TUBMAN,	Georgia,	100 00	100 00
DR. HOOK,	"	100 00	100 00
CHURCH AT AUGUSTA,	"	100 00	100 00
JAMES G. ARNOLD,	Kentucky,	100 00	
MRS. DAULTON,	"	100 00	100 00
JACKSONVILLE CHURCH,	Illinois,	100 00	20 00
D. S. BURNET,	Ohio,	100 00	100 00

LIFE MEMBERS

	Dr.	Cr.
A. D. Fillmore, Ohio,	$20 00	$20 00
W. H. Hopson, Mo.,	20 00	
Geo. Campbell, Ohio,	20 00	20 00
Henry D. Palmer, Ill.,	20 00	20 00
John D. Stillwell, Ohio,	20 00	20 00
L. L. Pinkton, Ky.,	20 00	20 00
Dr. J. G. Hopkins, Ky.,	20 00	20 00
C. Kendrick, Texas,	20 00	20 00
Arch. Trowbridge, Ohio,	20 00	20 00
B. B. Stewart, Ind.,	20 00	
J. C. Hopwood, Ky.,	20 00	
J. T. Powell, Ohio,	20 00	20 00
Alexander Hall, Ohio,	20 00	
B. P. Salle, "	20 00	
Jonathan Davis, "	20 00	20 00
M. J. Nelson, Ind.,	20 00	20 00
Owen Owens, Ohio,	20 00	20 00
Wilson Thomas, Ky.,	20 00	20 00
Wm. J. Rollers, Ohio,	20 00	
Wm. Standeford, Ky.,	20 00	20 00
Mr. Haines, N. J.,	20 00	20 00
R. C. Rice, Ky.,	20 00	
S. Ayres, "	20 00	20 00
John M. Payne, Ky.,	20 00	
George Tait, Ohio,	20 00	20 00
D. S. Burnet, "	20 00	20 00
Dr. J. Shackleford, Ky.,	20 00	20 00
Wm. Davenport, Ill.,	20 00	20 00
Elijah Goodwin, Ind.,	20 00	20 00
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Wm. H. Renfro, Mo	25 00	5 00
C. H. Canterbury, Mo	25 00	5 00
John T. Jones, Ill	25 00	5 00
Olney Tickner, Ill	25 00	5 00
Nimrod Dewees, Ill	25 00	5 00
W. W. Happy, Ill	25 00	5 00
A. W. Hunter, Ill	25 00	5 00
Mrs. A. J. Kane, Ill	25 00	5 00
Mrs. Eveline T. Le[illegible]n, Ky	25 00	
Mrs. J. J. Cassell, [illegible]	25 00	5 00
Phillip Coffman, Ill	25 00	5 00
Henry C. Coffman, Ill	25 00	5 00
Mrs. J. D. Turner, Ill	25 00	5 00
Thos. L. Rivers, Ill	25 00	5 00
Alex. McCollum, Ill	25 00	5 00
Benjamin Gray, Ill	25 00	5 00
Wm. Ratikin, Ill	25 00	5 00
George Kinkead, Ill	25 00	5 00
George W. Springer, Ill	25 00	5 00
Mrs. Harriet Elkin, Ill	25 00	5 00
James N. Wilson, Ill	25 00	5 00
Miss Sue E. Church, Ill	25 00	5 00
Mrs. R. M. Bishop, Ohio	25 00	5 00
John A. Dear[illegible]orn, Ohio	25 00	5 00
Mrs. Eliza B[illegible]tham, Ohio	25 00	5 00
P. H. Morse, [illegible]hio	25 00	5 00
Mrs. Wm. M[illegible]Brown, Ill	25 00	5 00
Mrs. Sophia Bledsoe, Ill	25 00	5 00
George M. Brown, Ill	25 00	5 00
Richard Latham, Ill	25 00	5 00
Mrs. John T. Jones, Ill	25 00	5 00
Mrs. Eliza H. Condell, Ill	25 00	5 00
E. Poston, Ill	25 00	5 00
P. H. Birch, Ill	25 00	5 00
E. H. Didlake, Ill	25 00	5 00
Wm. T. Major, Ill	25 00	5 00
F. M. Emerson, Ill	25 00	5 00
H. D. Palmer, Ill	25 00	5 00
Edmund Wade, Ill	25 00	5 00
S. W. Jones, Ill	25 00	5 00
John Talbott, Ill	25 00	5 00
Samuel Hatch, Ky	25 00	5 00
John G. Handy, Ky	25 00	5 00
John B. Bowman, Ky	25 00	5 00
Samuel Ayres, Ky	25 00	5 00
Dr. Joseph Smith, Ky	25 00	5 00
Enos Campbell, Ky	25 00	5 00
Abraham Smith, Ky	25 00	5 00
A. H. Bowman, Ky	25 00	5 00
S. G. Mullens, Ky	25 00	5 00
Johnson Hatch, Ky	25 00	5 00
Mrs. A. E. Gill, Ky	25 00	5 00
J. W. Bradley, Ky	25 00	5 00
Isaac Wilham, Ky	25 00	5 00
Mrs. Susan Hardin, Ky	25 00	5 00
Mrs. P. B. Thompson, Ky	25 00	5 00
Mrs. David W. Thompson, K	25 00	5 00
Joseph Noe, Ky	25 00	5 00
Joseph Wasson, Ky	25 00	5 00
James Miles, Ky	25 00	5 00
Dudley Bowman, Ky	25 00	5 00
James M. McCann, Ky	25 00	25 00
Wm. C. Bramwell, Ind	25 00	5 00
T. Vibbard, Ohio	25 00	5 00

The above Life Members and Life Directors were mostly obtained this year, but many were obtained in 1849 and years following. Some on the A. C. Publication Society list were obtained when the Society was styled the Cin. Tract Society.

Payments made after Oct. 19th, will appear in next Annual Report.